TRANSACTIONS

OF THE

MORAVIAN HISTORICAL SOCIETY.

VOLUME I.

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PREFACE.

The volume of the Transactions of the Moravian Historical Society, herewith issued, constitutes an important addition to Moravian history and biography, presenting many facts, nowhere else to be found in print, with regard to the early period of the Church in this country and the still earlier time in Bohemia and Moravia.

It will be seen that no less than six papers, all of them of unusual importance, with geographical and biographical notes which are invaluable, were furnished by the late Rev. William C. Reichel, the most prolific and distinguished local historian the Church has ever had. His graceful pen will be missed in the future Transactions of the Society, and their first volume would be incomplete without a brief memorial of his life and labors.

William Cornelius Reichel was born at Salem, N. C., on the 9th of May, 1824. His father was the Rev. Gotthold Benjamin Reichel, Principal of the Salem Female Academy, and, at the same time, one of the Pastors of the Church at that place. His grandfather was the Rt. Rev. Charles Gotthold Reichel, D.D., Bishop of the Church, and President of the Southern and, subsequently, of the Northern Provincial Boards, from 1802 to 1817. His great grandfather was the Rev. Charles R. Reichel, a distinguished clergyman of the Lutheran Church in Germany, whose father, grandfather, and great grandfather were all ministers of the Gospel. Professor Reichel belonged, therefore, to a family the heads of which, for six generations, devoted themselves to the holy ministry and accomplished great things in the name of the Lord. At the age of ten years he entered Nazareth Hall, and passed through a complete course in that school, as also in the Theological Seminary at Bethlehem. In 1844 he re-entered Nazareth Hall as a teacher.

This was the beginning of his career as an educator, which embraced the remaining thirty two years of his life. After leaving Nazareth Hall he taught in the Parochial School and in the Seminary for Young Ladies at Bethlehem, until 1858. In that year he was appointed Professor in the Theological Seminary, where he served for four years, and was then constituted Principal of Linden Hall, in 1862. His labors in this school were

crowned with great success. It numbered only about thirty scholars when he took charge of it, but soon reached the same height of prosperity which it had formerly occupied, comprising about one hundred and twenty-five pupils. At the close of the year 1867, he resigned his office as Principal, and re-entered the Theological Seminary as a Professor. In 1870 he accepted a vacant professorship in the Moravian Seminary at Bethlehem, and labored in this position until his death. Hard literary work during the intense heat of the summer of 1876 brought on a nervous prostration, which developed into a typhoid fever. He died in the night of the 25th of October, 1876, in the fifty-third year of his age.

Professor Reichel was a man of rare and manifold talents, a ripe scholar, and an indefatigable student. He excelled as a linguist in Latin, Greek, and Hebrew; he was at home in the natural sciences, especially in botany; he had a decided gift for painting, and produced a number of pictures of no little merit; and, in his youth, he delighted and gained great proficiency in music. In fact, there were few branches of knowledge in which he could not excel, if he chose to pursue them with the determination to succeed.

About the year 1858 he began his career as a writer, and pursued it with enthusiasm until his death. He took up local Moravian history, read thousands of pages of ancient manuscripts preserved in the Bethlehem Archives, examined piles of old account books, and gathered a vast fund of information with regard to the early times of the American Moravian Church. Such information he knew how to present in an attractive form. His style was graceful, full of poetic beauty, flowing like the gentle waters of a brook.

Besides numerous articles in the *Moravian* and the *Daily Times* of Bethlehem, he wrote the following papers and works:

1. *A History of Nazareth Hall,* based on the MSS. of the Rev. Levin T. Reichel, his uncle. pp. 162. Philadelphia, 1855.

2. *A History of the Rise, Progress and Present Condition of the Bethlehem Female Seminary, with a Catalogue of its Pupils,* 1785–1858, pp. 468. Illustrated. Philadelphia, 1858.

3. *Moravians in New York and Connecticut. A Memorial of the dedication of monuments erected by the Moravian Historical Society, to mark the sites of ancient Missionary Stations in New York and Connecticut.* pp. 185. Illustrated. Philadelphia, 1860.

4. *Historical Sketch of Nazareth Hall from* 1755 *to* 1869, *with an account of the Re-unions of Former Pupils, and of the Inauguration of a Monument at Nazareth* 11*th June,* 1868, *erected in memory of the Alumni who fell in the late Rebellion. pp.* 356. Illustrated. Philadelphia, 1869.

5. *Memorials of the Moravian Church,* Vol. I. pp. 366. Philadelphia, 1870.

6. *Wyalusing, and the Moravian Mission at Friedenshuetten.* Part V. Transactions of the Moravian Historical Society, pp. 45. Bethlehem, 1871.

7. *Names which the Lenni Lennape or Delaware Indians gave to rivers, streams, and localities within the States of Pennsylvania, New Jersey, Maryland and Virginia, with their significations. Prepared from a MS. by John Heckewelder.* Part VI. of Transactions of the Moravian Historical Society. pp. 55. Bethlehem, 1872.

8. *A Red Rose from the Olden Time; or, A Ramble through the Annals of the Rose Inn, on the Barony of Nazareth, in the days of the Province.* pp. 40. Philadelphia, 1872.

9. *The Crown Inn, near Bethlehem, Penna.*, 1745. *A History, touching the events that occurred at that notable Hostelry, during the reigns of the Second and Third Georges, and rehearsing the transmission of "the Simpson Tract," in Lower Saucon Township, Bucks County, in unbroken chain of title, from William Penn, of Worminghurst, in the County of Sussex, Esqr., to Margaret and William Lowther; to Margaret Poole of Coney Hutch; to Joseph Stanwix, of Bartlett's Buildings; to John Simpson, of Tower Hill; and last, to Jasper Payne, of Bethlehem, wine-cooper, for the sole use and behoof of his Moravian Brethren, between* 1681 *and* 1746*: Being a partial unfolding of the particular annals of early Moravian settlement, and other settlement, in the Province of Pennsylvania.* pp. 162. Illustrated. Philadelphia, 1872.

10. *The Old Sun Inn, at Bethlehem, Penna.*, 1758, *now the Sun Hotel An Authentic History.* pp. 51. Doylestown, Pa., 1873.

11. *A Register of Members of the Moravian Church, and of persons attached to said Church in this country and abroad, between* 1727 *and* 1754. *By Rev. A. Reincke. Illustrated with historical annotations by William C. Reichel.* Part VII. Transactions of the Moravian Historical Society. pp. 142. Bethlehem, 1873.

12. *History, Manners, and Customs of the Indian Nations who once inhabited Pennsylvania and the neighboring States. By the Rev. John Heckewelder. New and revised edition, with an introduction and notes.* pp. 450. Illustrated. (Publication Fund of the Historical Society of Pennsylvania.) Philadelphia, 1876.

13. *A Sketch of Northampton County, in Dr. Egle's Illustrated History of Pennsylvania.* pp. 30.

14. Two MS. Monographs, namely, *Friedenshuetten, or the Stockaded Mill, and History of the Trombone.*

It thus appears that he did more than any other writer to preserve and make known the local history of the American Moravian Church. Under the patronage of a few members of the Historical Society of Pennsylvania, he was preparing to write at the time of his death, "The History of Bethlehem," a "Centennial Memorial Volume of the Bethlehems," and the "History of Northampton County, Pennsylvania," for which works he had been patiently collecting materials for many years. He left a large mass of notes, memoranda, maps drawn by his own hand, and plans of old buildings, which he meant to use in writing these works.

The Moravian Historical Society may well be proud of having had such a historian among its membership, and will ever remember him as one of its most indefatigable coadjutors.

CONTENTS.

PREFACE, ... iii

CONSTITUTION AND BY-LAWS OF THE MORAVIAN HISTORICAL SOCIETY, . 3

THE MORAVIAN HISTORICAL SOCIETY: ITS ORGANIZATION AND AIMS, 11

PETER BŒHLER'S OAK TREE; BY REV. H. A. BRICKENSTEIN, . . 14

AN ACCOUNT OF THE CELEBRATION OF THE FIRST ANNIVERSARY OF THE MORAVIAN HISTORICAL SOCIETY, ... 18

ADDRESS, BY JAMES HENRY, PRESIDENT, ... 22

THE FIRST "SEA CONGREGATION" A. D. 1742; BY JOHN C. BRICKENSTEIN, 33

SKETCH OF THE SETTLEMENT OF HOPE, NEW JERSEY; BY REV. CHARLES F. KLUGE, ... 51

SKETCH OF THE HISTORY OF THE CONGREGATION ON STATEN ISLAND, NEW YORK; BY REV. EUGENE LEIBERT, ... 57

CHRISTIAN SPRING; BY JAMES HENRY, ... 64

APPENDIX TO SKETCH OF STATEN ISLAND CONGREGATION, ... 78

REVOLUTIONARY LETTERS, ... 79

EXTRACTS FROM ZINZENDORF'S DIARY OF HIS SECOND, AND IN PART OF HIS THIRD JOURNEY AMONG THE INDIANS, THE FORMER TO SHEKOMEKO, AND THE OTHER AMONG THE SHAWANESE, ON THE SUSQUEHANNA; TRANSLATED BY EUGENE SCHAEFFER, ... 81

THE CATECHISM OF THE BOHEMIAN BRETHREN. TRANSLATED FROM THE OLD GERMAN, WITH AN INTRODUCTION, BY REV. EDMUND DE SCHWEINITZ, 90

THE SECOND "SEA CONGREGATION," 1743; BY JOHN C. BRICKENSTEIN, 107

THE CHAPEL AND ITS CONTIGUOUS BUILDINGS ON CHURCH STREET, AT BETHLEHEM; BY REV. EDMUND DE SCHWEINITZ, ... 125

REVOLUTIONARY LETTERS, ... 136

A Letter from Bishop Spangenberg to Rev. J. Rogers, . . 139

Sketch of the History of the Bible in Bohemia; by William G. Malin, ... 143

Establishment of the Moravian Congregations in Ohio; by Jesse Blickensderfer, ... 154

Wyalusing, and the Moravian Mission at Friedenshuetten; by Rev. William C. Reichel, ... 179

Names which the Lenni Lennape or Delaware Indians gave to Rivers, Streams and Localities, within the States of Pennsylvania, New Jersey, Maryland and Virginia, with their significations. Prepared from a MS. by John Heckewelder; by Rev. William C. Reichel, ... 227

A Register of Members of the Moravian Church, and of persons attached to said Church in this Country and abroad, between 1727 and 1754. Transcribed from a MS. of the Rev. Abraham Reincke, and illustrated with Historical Annotations; by Rev. William C. Reichel, ... 283

An Account of the Celebration of the Fourteenth Anniversary of the Moravian Historical Society, and "Disjecta Membra;" by Rev. William C. Reichel, ... 427

List of Officers and Members of the Society, 1876, . . . 443

Errata, ... 446

APPENDIX.

Historical Sketch of Nazareth Hall, ...

Historical Sketch of Bethlehem Female Seminary, . . .

THE Fourteenth Annual Meeting of the Moravian Historical Society, which was held on Wednesday, October 18th, 1871, and the Vesper during the afternoon, will long be memorable in its annals, for upon that day, in addition to occupying its new hall, in the lately renovated Whitefield House, it also entered upon a new epoch in its existence. There were present a larger number of members and their friends, than at any previous meeting, and but one opinion was expressed, that fresh vigor would be infused, and new life aroused in the membership. The Whitefield House and lot were purchased of the Trustees of the Nazareth congregation early in the present year, by the projector of the Missionary Home, and a deed was by him executed to the "Society of the United Brethren for Propagating the Gospel among the Heathen," from which the following recitals are taken:

"In Trust and to hold the said lot or piece of ground above described hereditaments and premises hereby granted or mentioned and intended so to be with the appurtenances unto the said the Society of the United Brethren for Propagating the Gospel among the Heathen, their successors and assigns; to and for the only proper use and behoof of the said the Society of United Brethren for Propagating the Gospel among the Heathen, their successors and assigns forever.

"In Trust nevertheless to and for and upon the following uses, ends and interests and purposes and no other, that is to say, to permit and suffer 'The Moravian Historical Society' to solely and uninterrupedly occupy, use and enjoy the second story of the building erected on said lot, with free ingress and egress to and from the same for the purposes of said Society so long as the same shall continue to exist and as to all the other parts of the hereby granted premises and also as to the second story of the said building after the dissolution of the said Historical Society, if ever, in trust to hold the same for and as a home for visiting and retired or pensioned missionaries or ministers of the Moravian Church under the care of the Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America, subject however

as to the whole of the said premises to such rules and regulations as the ex-officio Directors of the Society may from time to time establish."

In the spring the work of renovation, or more properly rebuilding, to adapt it to the uses for which it is designed, was commenced under the direction of a joint committee of the Society for the Propagation of the Gospel among the Heathen and the Historical Society. The external appearance of the building has not been materially changed, the walls and the timbers of the roof having been found perfectly sound,—its broken roof, which is its distinguishing feature, being retained. The interior is divided into three floors, connected in the north-west gable by a wide and easy stairway, with a fine heavy balustrade made of the old oaken timbers torn away during rebuilding.

On the first floor there are six apartments, and on the third seven smaller ones, the whole constituting three comfortable suites of rooms. By the exertions of the sisters of Bethlehem, Nazareth and Lititz these have been partially furnished. Two suites are occupied at present by Rev. Henry M. Weiss and family, from Barbadoes, W. I.; and Rev. Francis W. Knauss and family, recently in charge of the congregation at Moravia, Iowa.

On the second floor is the hall of the Society. It is a light and spacious apartment, forty feet in length, by thirty in width, having its ceiling supported by four iron columns. Here the historical museum and library are deposited, and here, too, the stated meetings and annual Vespers are held. In this hall, on the day of dedication, the first business meeting was held at 10 o'clock, A. M., when officers were elected for the ensuing year.

The Vesper of the afternoon always takes precedence in point of interest, being in fact the main feature of the day. That expectation ran higher than usual on the present occasion could be inferred from the extraordinary number of guests who, by a quarter to two o'clock, had seated themselves around the tastefully adorned and bountifully supplied tables. The exercises began with a "choral" by the Nazareth church-choir, who had kindly consented to enhance the pleasure of the day by their performance. This was followed by reading of the Scriptures and prayer by Bishop Henry A. Shultz, and the dedication of the Missionary Home. After the usual grace,

"Be present at our table Lord;
Be here and everywhere adored:
From thy all-bounteous hand our food
May we receive with gratitude,"

had been sung, the company were invited to partake of what was set before them. Sufficient time having been allowed for this purpose, the retiring President, Rev. Eugene Leibert, addressed the Society. After words of cordial welcome, he proceeded to compare the present with the past condition of the Society, calling attention to the new dignity of permanent occupancy to which they had now risen, and the heretofore unfelt comfortable feeling which attended it.

The accounts of the "Missionary Home," as read by Rev. Sylvester Wolle, showed the following results:

Cost of building and renovation	$6,125.29
Receipts from all sources	5,128.30
Deficiency, (which has since been paid)	996.99

Towards the furnishing of the Home:

Receipts	$379.83
Disbursements	374.62
Balance on hand	5.21

This was followed by the reading of a paper prepared by the Rev. William C. Reichel entitled,

DISJECTA MEMBRA.

The house in which the members of the Moravian Historical Society are met on this the fourteenth anniversary of their organization, is invested with peculiar interest, in addition to being associated with the name of George Whitefield, the founder of Calvinistic Methodism, and with the movements of the first Moravians who came into the Province of Pennsylvania, full one hundred and thirty-one years ago.

The very ground on which it stands is rich in history, it being one portion of 25,000 acres, devised to his daughter Laetitia, by William Penn;—said 25,000 acres being located and surveyed at different times, and in different parts of the Province. The tract of 5,000 acres, with which we are concerned, (it being the balance of the original grant,) was formally released to their sister Laetitia, by John, Thomas and Richard Penn, (who had succeeded their

father in the proprietaryship in 1718), on the 25th of September, 1731. Her right to this balance of 5,000 acres, Laetitia, (now Mrs. Laetitia Aubry) conveyed to William Allen, of Philadelphia, merchant, by release dated 10 April, 1735, for the consideration of £500 sterling of Great Britain, and the specified quit-rent, to wit: "the payment of one red rose on the 24th day of June yearly, if the same shall be demanded." It being left for Allen to locate the 5,000 acres wherever he felt inclined, he sent Surveyor General Eastburn into the Forks of Delaware (in what was then Bucks County) to select and survey a desirable tract, without delay.* Thus it came to pass that the survey was completed on the 4th day of June, 1735; and it is remarkable that its bearings and courses (with but a slight deviation on the southern boundary), are identical with those of Upper Nazareth township. These 5,000 acres are often referred to in early Moravian records, as the Barony of Nazareth, the original grantee being privileged by the grantor to erect *the entire tract or any part or parts thereof* into a *Manor* and to have and hold *Court Baron thereon;*—a privilege which was, however, never claimed,—and which was subsequently annulled. Thus much of the early "deed" history of the land on which this venerable house stands.

George Whitefield, erst a servitor of Pembroke College, Oxford, landed at Savannah, Georgia, for the first time, in May of 1738. He had been ordained a deacon in the Church of England, and was come to the New World, with a commission from the Trustees of Georgia, to preach the Gospel within their jurisdiction. Sympathizing deeply in the temporal destitution of the colonists also, he, on his return to England in December of 1738, agitated Oglethorpe's scheme of erecting an Asylum for Orphans in Georgia. On the 9th of May, 1739, he tells us, the Trustees in London granted him an audience. Before them he now appeared, as the champion of the suffering poor, plead their cause, dwelt on the benefits likely to accrue to the colony from an institution such as Oglethorpe designed, and finally made proposals. To these the Trustees agreed, granting "him and his successors" 500 acres of land "for the use of an Orphan House."

Whitefield sailed for America, a second time, in August of

* The County of Northampton was erected on March 11th, 1752.

1739; landed at Lewes;—visited Philadelphia and New York;—made a tour of the colonies on the sea-board, and arrived at Savannah early in January of 1740. Wherever he had preached in the course of his journey, he had appealed to the sympathies of his audience in behalf of the needy and suffering of Georgia. It was with funds collected in this way, that he was enabled at once to proceed to the erection of the Orphan House,—and on the 19th March, 1740, its corner-stone was laid with becoming solemnities. He named it Bethesda, *i. e.* "a house of mercy." Such, we are told, it proved for almost twenty years, although its existence was a precarious one, depending altogether upon the free-will offerings of the charitable. The building stood upon "a low pine-barren, surrounded on one side by a large tract of salt-marsh, extending to Vernon River, and on the other side by woods," about fourteen miles south-east from the town of Savannah.* It was here that Bro. John Hagen (who deceased at Shamokin in 1747), engaged as a day-laborer in the summer of 1740, when on his arrival in Georgia, he found to his dismay, that all the Brethren had left the colony. A difference of opinion respecting doctrinal points between him and some of Whitefield's employees at the Asylum, prejudiced the great field-preacher against the Brethren, and was the indirect occasion of the breach between the two, which led to the expulsion of the latter from the Nazareth tract.

During his late stay in England, Whitefield had been ordained a priest and was thus qualified to act as rector of Christ Church in Savannah. To his duties as such, he added those of Superintendent of the Orphan Asylum. In its interests he set out for Pennsylvania on board his sloop "The Savannah," on the 13th of April, 1740. His fellow passengers were William Seward of London, his faithful financier, and the remnant of the Moravian colonists, led by Peter Boehler. "On the 20th of April," writes Seward in his Journal, "it being the seventh day out from Savannah, Mr. Whitefield proposed to me to go to England in behalf of the Orphan

* "The funds originally designed to support this Institution, founded by George Whitefield, are chiefly rice-plantations and negroes. On the death of the Countess of Huntingdon, to whom Mr. Whitefield bequeathed this property as Trustee, the Legislature in 1792 passed a law, vesting it in thirteen Commissioners with power to carry the original intention of Whitefield into execution." *Morse's Gazetteer, Boston*, 1797.

House, and to *collect subscriptions for a negro school in Pennsylvania, where he proposes to take up land, in order to settle a town for the reception of such English friends whose heart God shall incline to come and settle there.*"

The sloop arrived at Philadelphia on the 25th day of April. The Brethren repaired to Germantown, or sought out acquaintances in the rural districts or townships adjacent,—Whitefield remained in the capital, and Seward opened negotiations for a tract of land on which to erect a school for negroes and to found a Methodist settlement. It was on the 3rd of May, he tells us, that he agreed with Mr. William Allen for 5,000 acres of land in the Forks of Delaware, at £2,200 sterling, the conveyance to be made to Mr. Whitefield, and after that assigned to him, as security for his advancing the money. Mr. Whitefield, he adds, " purposes to give orders for building the school on the purchased land before he leaves the Province."

These orders were given, on the 5th of May at the farm-house of one Christopher Wiegner, a Schwenkfelder, in Towamensing township, then Philadelphia, where in the forenoon of said day Whitefield preached to some 2,000 hearers. Peter Boehler happened to be here, as Wiegner was a friend of the Brethren, he having resided at Berthelsdorf, near Herrnhut, prior to 1734. Here then, Whitefield proposed to Boehler to superintend the erection of the projected school-house, and to engage the Brethren whom he had led from Georgia, to do the carpenter work. Boehler entertained the proposal favorably, and at Whitefield's suggestion, accompanied by Mr. Henry Antes of Frederic township [at whose house he had preached in the evening of the same day], set out on the afternoon of the 6th of May to view the tract. Bro. Anton Seyffert rode along, and the three horsemen spent the night of the 7th in the woods, on Whitefield's recent purchase.*

On their return to Antes', Whitefield's proposal was put to the lot, (May 10th) and meeting with its approval, was accepted by Boehler.

On the 27th of May, Boehler and the Brethren, set out from Germantown for the Whitefield tract, named by him Nazareth.

* Welagamika, signifying *rich soil*, was the name of the Delaware town on the " Nazareth tract," when the Moravians came there in 1740. The Indians applied the name to the entire tract.

They arrived there on the 30th, and encamped on the lowland that skirts the northern limits of the present borough. Boehler's company consisted of Anton Seyffert, J. Martin Mack, John Boehner, David and Rosina Zeisberger, David Zeisberger their son, Hannah Hummel, and Benjamin Sommers and James, two indentured lads.*

A few days subsequently Whitefield's agents arrived from Philadelphia, and selected a site for the school. Thither the Brethren now transferred their encampment.

Towards the close of July they completed the first house, having up to that time lived in huts made of branches and bark of trees. The season had been unusually rainy. In the first week of September the walls of the school were built no higher than to the door-sills, and £300 had already been expended. As rains again set in, it became evident that the building could not be brought under roof before winter. Boehler now repaired to Philadelphia to report to Whitefield's agents, and obtained their consent to put up a comfortable building in which to pass the winter.†

On his return from Philadelphia, Boehler dismissed the masons and lime-burners he had engaged in Skippack and Goshenhoppen; and he and his Brethren turned their attention solely to their own wants, as has been stated,—making provision for wintering in the wilderness.

Towards the close of November, Boehler went a second time to Philadelphia, on learning of Whitefield's arrival from Georgia. On this occasion, he met with the memorable repulse,—"Sic Jubeo; stet pro ratione voluntas!" which threatened to render himself and his Brethren a second time homeless wanderers in Pennsylvania. But Nathaniel Irish, the miller on Saucon Creek (Shimersville) interposed, and so it came to pass that the Brethren were permitted to remain at Nazareth during the winter of 1740 and 1741. It proved to be unprecedentedly rigorous.‡

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* For biographical notes of this company, and for those whose names subsequently appear in this paper, refer to the paper entitled, "A Register of Members of the Moravian Church, and of Persons Attached to said Church in this Country and Abroad between 1727 and 1754," p. 285 of this volume.

† This was subsequently the "Widow's House" of the Church until the completion of the present one at Bethlehem, in October, 1768; and is now occupied by Bro. John C. Brickenstein.

‡ According to Eastburn's MSS. map of 1740, Nathaniel Irish was in that year settled on 306 acres, at the mouth of "Saucong Creek." Here he built a mill, and

December 15, 1740.—The Brethren David Nitschman, *episcopus*, David Nitschman, Sr., Christian Frochlich, and the sisters Anna Nitschman and Johanna Sophia Molther, who had landed at Philadelphia on the 5th, joined the little company at Nazareth.

December 27.—Bro. Boehler left Nazareth for New York, thence to sail for Europe.

David Nitschman, *episcopus*, succeeded him in the administration of the Brethren's affairs, and in April of 1741, concluded to purchase a tract of 500 acres of land, situate at the confluence of the Monacasy creek with the Lehigh, on which to make a settlement. The deed for this tract was made between William Allen, of Philadelphia, merchant, and Margaret his wife of the one part, and Henry Antes of Frederick township, in the county of Philadelphia, wheelwright, as agent of the Moravians, of the other part, and executed on the 2d day of April, 1741.

On this tract Bethlehem was commenced in the early spring of the year; and yet, we are told, that the Brethren did not fully abandon the improvements at Nazareth until the 27th of June, 1741. They therefore resided a full year on Whitefield's purchase.

Meanwhile William Seward, who was the actual owner of Nazareth (in as far as Whitefield had released the 5,000 acres to him by mortgage deed, dated May 6, 1740), deceased. This was in the early spring of 1741. Pecuniarily embarrassed, Whitefield concluded to dispose of his estate in parcels of 500 acres, reserving the one-tenth, on which the improvements had been made, for himself. But he could find no purchasers. In the course of the summer, Spangenberg, then in England, offered to buy the entire tract, to which, after long demurring, Whitefield finally consented. The deed of sale was executed July 17, 1741, the indenture being made between George Whitefield, of the one part, and George Stonehouse of the Parish of St. James, Clerkenswell, in the county of Middlesex, clerk, of the other, in behalf of the Brethren, the consideration being £2,500 sterling of Great Britain. Intelligence of this purchase reached Bethlehem on the 15th of September, 1741.

hither Boehler was wont to come to await the grinding of grist for his Brethren at Nazareth. Irish's house stood on the site of Mr. Wm. Shimer's residence, in Shimersville. It was removed in 1816. The ruins of the mill are yet to be seen on the premises of Mr. John Knecht, of that place. It was demolished in 1812.

Count Zinzendorf landed at New York on the 2d of December, 1741. In the summer of 1742 he instituted proceedings for the removal of Capt. John, and his Indian retainers, (near the site of whose village Boehler, Seyffert and Antes had encamped in May of 1740), from Nazareth. In this he succeeded finally, towards the close of the year.*

Meanwhile he had visited Nazareth on the 24th of July; and perhaps earlier. Between this date and October 9th, the two log-houses at Nazareth, were occupied by the English Brethren and Sisters, who had been imported on the snow Catharine, in June;—they having been formed into a distinct congregation, with David Bruce as their Elder. The following were the members of this ephemeral organization:

Thomas Yarrell, and Ann, his wife,
Samuel Powell, and Martha, his wife,
James Turner, and Elizabeth, his wife,
Joseph Powell, and Martha, his wife,
Owen Rice, and Elizabeth, his wife,
Robert Hussey, and Martha, his wife,

and the single brethren, John Okely, Joseph Shaw and Hector Gambold.

On the 9th of October, this company passed through Bethlehem, on its way to Philadelphia.†

October 16, 1742, Matthias Seybold, and Mary his wife, set out from Bethlehem, to take charge of the improvements at Nazareth, this being rendered necessary by the growing disposition manifested by Capt John's Indians to trespass. In the middle of December, the last of these unpleasant neighbors evacuated their town, much to the relief of the Brethren, who were now the sole possessors of the soil, of the two log-houses with garden adjacent, and the stone walls of the ill-fated and unfinished school.

Meanwhile Zinzendorf abroad, in the summer of 1743, was busy in fitting out a second colony of Brethren and Sisters, one portion of which he designed to locate at Nazareth. Certain intelligence of this reached Bethlehem in the second week of September, and on

* Capt. John, a Delaware, son of old Capt. Harris of Pocopoco, and half-brother of Teedyuscung.

† They formed the English part of the Philadelphia congregation, organized by Zinzendorf, in January of 1743.

the 18th of the month masons were sent up to Nazareth to resume work on the "stone-house," (as it is called), and hasten its completion. Two years therefore, had fully elapsed, since the trowel had last rung on the limestones that were built into the walls of this now venerable pile. By the close of the year the work was done, and on the 2d of January, 1744, it was occupied by thirty-three couples, members of the colony that had been imported on the "Little Strength," Capt. Garrison, in November previous.*

The following are the names of these first occupants, of the "stone-house" in which we are met on this festive afternoon. Scarce twelve of these names are familiar in our circles, the rest having all passed away with those who once bore them.

Gottlieb Anders, and Ann Christiana, his wife,
Tobias Hirte, and Mary, his wife,
John Jorde, and Ann Margaret, his wife,
Jonas Neilsen, and Margaret, his wife,
Matthew Schropp, and Ann Mary, his wife,
John C. Weinert, and Mary, his wife,
Martin Boehmer, and Margaret, his wife,
John Michler, and Barbara, his wife,
John G. Partsch, and Susan L., his wife,
David Reichardt, and Elizabeth, his wife,
Matthew Reutz, and Magdaline, his wife,
Thomas Schaaf, and Ann C., his wife,
George Crist, and Ann Mary, his wife,
John G. Grabs, and Ann Mary, his wife,
Abraham Hessler, and Mary, his wife,
George Kremser, and Ann Mary, his wife,
John Schaub, and Divert Mary, his wife,
David Boehringer, and Gertrude, his wife,
Matthew Krause, and Christina, his wife,
Daniel Kunckler, and Ann M., his wife,
Andrew Schober, and Hedwig, his wife,
Matthias Weiss, and Margaret C., his wife,
John H. Biefel, and Rosina, his wife,

* The building contained eleven dwelling rooms, three large rooms or halls, and two cellars.

Thomas Fischer, and Agnes, his wife,
John C. Fritsche, and Margaret, his wife,
John Mozer, and Mary Philippina, his wife,
Peter Goetje, and A. Barbara, his wife,
Matthew Hancke, and Elizabeth, his wife,
Andrew Kremser, and Rosina, his wife,
John H. Moeller, and Rosina, his wife,
John M. Mücke, and Catharine, his wife,
George Ohneberg, and Susan his wife.

On the 2d day of January, 1744, these thirty-three couples, led by Bro. John Hagen, set out afoot from Bethlehem for Nazareth. The Brethren led the way, each with his axe in hand to clear the path from obstructions. The Sisters followed, provided with a lunch of buttered bread. There was as yet no highway between the two places.*

At Nazareth the Brethren Boehler and Seyfferth introduced the new comers into their future home, and then met with them for worship in the chapel on the first floor. This hall served as a sanctuary for all who resided on the Nazareth tract, until the dedication of the chapel in Nazareth Hall, on the 13th of November, 1756. Thus the stone house was first inhabited.

In 1745, the first of the group of buildings at the improvement called by later generations "Old Nazareth," was built;—thither the adult inmates of the "stone house" were gradually removed, and the building assigned for the children of the settlement, and for a "boarding school for girls."†

This Boarding School was commenced, 28th March, 1745, with eighteen pupils. In 1746 its inmates were the following:

Antes, Mary, daughter of Henry Antes,
Beata, alias "Chicken," an Indian,
Beck, Christiana, daughter of Henry and Barbara Beck, from Georgia,
Burnside, Beckie, daughter of James Burnside of Georgia,
Quatsch'l, an Indian,

* The "King's road," leading from Bethlehem N. N. E. to Nazareth, 2840 perches, was ordered by the Court of Quarter Sessions, held at Newtown in March of 1745.

† *May* 26, 1756.—A trench for the palisades around Old Nazareth was begun to be dug; and on *June 4th*, the Brethren, who had now done setting the stockade, met in a Lovefeast. The timber had been cut earlier. (*Nazareth Diary.*)

Franke, Margaret, daughter of Jacob Franke, of Philadelphia,
Frey, Elizabeth, from Falckner Swamp,
Horsfield, Elizabeth, daughter of Timothy Horsfield of Long Island,
Klemm, Susan, from New York,
Klotz, Ann M., from Tulpehocken,
Leibert, Mary, from Philadelphia,
Lock, Elizabeth, from Germantown,
Martha, an Indian,
Little Dove, an Indian,*
Montanye, Beckie, from New York,
Miller, Ann C., from Falckner Swamp,
Noble, Polly, from New York,
Price, Sally, from Philadelphia,
Price, Polly, from Philadelphia,
Pricelius Ann,
Rose, Mary, from Germantown,
Rose, Ann C., from Germantown,
Schaus, Ann M., from Falckner Swamp,
Spangenberg, Mary, an Indian,
Sarah, alias "Little Worm," an Indian.
Tanneberger, Ann, from Bethlehem,
Ysselstein, Sarah, from Bethlehem,
Ysselstein, Rachel, from Bethlehem.

* "During a conference with the sisters in charge of the children, and in which the baptism of Little Dove was under consideration Sister Kearney handed in a letter which had been dictated by Little Dove. We finally agreed to perform the ceremony. The children were then brought into the chapel, and seated on three benches that were placed obliquely. Before them chairs were arranged in a half circle for the sponsors, eight in number, among whom sat Little Dove arrayed in white. The service was commenced by singing the first stanza of hymn No. 2006, and thereupon Bro. A. Reinke spoke on the word of the day. He then asked Little Dove the following questions:

Do you believe that the Lamb is your Saviour?

Ans.—I do.

Do you believe that the blood of the Lamb is efficacious to save your soul?

Ans.—Yes.

Is it still your sincere wish to be baptized into the death of Jesus?

Ans.—Yes.

During the singing of the hymn a tub of water was brought in, covered with white linen, before which she knelt, and the children and sisters stood. Bro. Reinke then sprinkled the water upon the *little brown sister* and called her *Ann Mary*."—*Nazareth Diary, January*, 1747.

November 11, 1748, the Brethren Spangenberg, John von Watteville, and Henry Antes viewed the "stone-house" at Nazareth, in order to ascertain whether or not it would provide suitable accommodations, for the infants of the church, who at this time were collected together in the Nursery at Bethlehem. It was found to answer, and so it came to pass that on the

7th of January, 1749, fifty-six infants, varying in age from fifteen months to five years, with their attendants and instructors, (widows and single sisters) removed from Bethlehem into the "stone-house," which henceforth was called the Nursery.

Year after year, for upwards of fourteen years, the infants of those parents who, as the Brethren expressed it, were engaged "in the work of the Lord," whether as ministers of the Gospel, or as evangelists, or itinerants, or missionaries, or handicraftsmen in the Economy, were cared for and reared in this church Institution. The measure it was thought, would prove an economical one, and the Brethren of those days were somehow or other simple-hearted enough to believe that no sacrifice was too great, if made for the Lord and in the advancement of His kingdom. There were sometimes upwards of seventy nurslings within these walls. "October 10th, 1754," says the Nazareth Diarist, "Bro. John Stoll brought his infant daughter, Ann Mary, aged 1 year and 9 months, from Bethlehem, to be entered in the Nursery." This infant was the mother of our venerable brother Andrew G. Kern, who has wrought so industriously in the mine of Moravian antiquities.

The Indian war broke in rudely upon the quiet of this "home of little ones," and when the savages came down into the settlements in the autumn of 1755, it was thought prudent to remove the nurslings and the pupils of the Boarding School to Bethlehem It was Bro. John Michael Graff, who dreamed in the night of November 30th, "that it was mid-winter, and yet lo! his bees were swarming!" Bro. Graff was superintendent of the schools at Nazareth; and when next day orders came from Bethlehem for the speedy removal of the children, his dream no longer needed an interpreter. On that day, December 1st, 1755, the inmates of the Nursery and Boarding School, with their attendants, numbering in all ninety-three souls, were transported to Bethlehem.

During the six months following, the "Nursery," as well as the two log-houses adjacent, were occupied by refugee settlers from the

frontiers, many of whom had escaped with their lives only, from the torch and tomahawk of the infuriated savages. Several of these unfortunates came here to die. There were orphan children too, and mothers with new-born babes, men and women, naked, and famished and cold! What a blessing then was this old stone house, to the homeless and houseless, in the terrible winter of 1755 and 1756!* While the Brethren provided for the temporal wants of these sufferers, during their sojourn at Nazareth, they also gave to them of the Bread of Life.

February 22, 1756, writes the Diarist, "Bro. Payne baptized the infant son of George Clevel, a refugee, and named him Daniel." Bro. Philip Clevel of Schoeneck is, we believe, the son of this Daniel Clevel. On the 3rd of June, 1756, the nurslings and pupils of the Boarding School returned from Bethlehem, and reoccupied the Nursery.

In June of 1759, the "little girls" of the Institution were removed to Bethlehem. From this time on, boys only were admitted.

In December of 1763, the number of these had diminished to five. With the abrogation of the Economy at Nazareth, in the spring of 1764, the Nursery was closed. Thus we have traced the history of this house from the summer of 1740 to the spring of 1764.

We know but little of the uses to which it was subsequently put. Within the memory of the oldest person living it was occupied by families and individuals in the common walks of life. As far as the Church is concerned, saving its having been the seat of the Theological Seminary between 1854 and 1859, it ceased to have a history. And yet it was always to most persons a house of an undefined or an undefinable interest; whether this interest centred in its unique architecture, or its dingy walls, or its mysterious presence, or its hipped-roof that was all of it that looked out over the tree tops, upon the world around; or in the curious historical associations that cling to it, and carry us far back, even to the days of old William Penn.

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* The palisades that were erected around the Whitefield House, during the war, were 236 by 170 feet, and 10 feet high; and it was ordered that not less than eight persons should constitute the watch.

There was a time, within our memory, when it stood back from the dusty street, and when its approach from the highway was by a stile, which being crossed, led you under the shade of embowering trees, to the carpet of green, that spread out invitingly on the sunny-side of its gray limestone walls. Thus we saw it for the first time! and we believe that others too, whenever they read or hear of Whitefield's Ephrata, or the Nursery, or the Whitefield House, will choose to see it before them, with the rural accessories that beautified its precincts in the days of the past.

A pleasing occurrence of the afternoon, also, was the presentation of a handsome cane cut from an oaken beam of the building, to the friend who had made the purchase of the building and devoted it to its present uses. To the great regret of all, he could not be present, and the cane was therefore received in his stead, and the presentation address of the Rev. Edward T. Kluge responded to by Bro. John W. Jordan.

Bro. John Beck, of Lititz, being called upon, related in his happy way, the pleasure he felt in revisiting this building, which in his childhood, seventy-two years ago, he had passed so often and used to be so much frightened at, because it had the notoriety of being bewitched by two ugly old women who lived in it. The thought that seventy-two years ago this building was already old enough to be bewitched, tended to place its antiquity in bolder relief.

Other speakers were the Rev. W. W. Spear, D.D., formerly rector of St. Luke's Episcopal Church, Philadelphia, and Mr. Green, "the last of the Moravians in Newport, R. I.," as he had been introduced. The former spoke in terms of high commendation of the project which had here been carried out, of providing a home for those laborers, who after having borne the heat and burden of the day, found themselves destitute of a home.

The ladies for the most part engaged in the orthdox and useful work of knitting, and the brethren in the just as orthodox but certainly less useful occupation of smoking.

The doxology

> "Praise God, from whom all blessings flow;
> Praise him, all creatures here below;
> Praise him above, ye heavenly hosts;
> Praise Father, Son and Holy Ghost!"

was then sung, and the members and their friends dispersed, having pleasantly and profitably passed the afternoon, and had their highest anticipations realized.

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ERRATA.

[A comparison of several papers contained in this volume revealed frequent discrepancies in names and dates. The importance of having these correctly stated in a historical work has made it necessary to prepare so extended a list of Errata.]

PAGE.

14—2d line from foot, dele (Wagner), and so subsequently.

15—2d line from top, for Anthony Seiffert read *Anton Seiffert.*

37—9th line from top, second column, for Hath. Wilcke read *Matthew Wittke.*

38—10th line from top, for Joan read *John.*

51—5th line from top, for Anvil read *Amwell.*

53—4th line from top, for Golgosky read *Golkowsky.*

69—10th line from foot, for Mahoni read *Mahoning.*

77—7th line from top, for economy read *Economy.*

80—5th line from top, for Cond. Harnett read *Cornelius Harnett.*

82—3d line from top, for Poure read *Du Pui.*

82—8th line from top, for Marmol read *Marbletown.*

82—13th line from foot, for Maquines read *Maquas.*

84—12th line from foot, for Skehantowa read *Skehandowana.*

85—11th line from foot, for compassed read *composed.*

108—6th line from foot, for Antess read *Antes.*

109—2d line from foot, to Stephen Benezet prefix *John.*

120—2d line from foot, for Schrop read *Schropp.*

129—19th line from top, for cantana read *cantata.*

139—1st line top, for John read *Jacob.*

143—3d line from top, for G. W. read *W. G.*

145—1st line from foot, for Thiel read *Theil.*

148—13th line from top, after The Apocrypha insert the date, 1588.

152—9th line from top, for 1799 read 1779.

288—14th line from top, dele "*and who is still living.*"

288—13th line from foot, for "his three sons" read "*Samuel's three sons.*"

289—17th line from foot, for Leonard Dober read *John Leonhard Dober.*

291—22d line insert, *Tanneberger, David* born 1696 at Zauchtenthal Moravia, and *Judith* m. n. *Till*, his wife.

295—26th line from top, for Sunninam read *Sunniman.*

303—7th line from foot, for On thy read *On this.*

310—4th line from foot, for Chaderick read *Chadwick.*

318—9th line from top, for Bischweiler read *Buchsweiler.*

320—10th line from foot, for Gernert read *Henry Gerner.*

325—6th line from top, for Leitkau read *Leitzkau.*

326—6th line from foot, for 1860 read 1760.
12th line from top, for 1774 read 1744.

340—14th line from foot, for 1745 read 1746.

344—8th line from top, for 1739 read 1740.

345—4th line from top, for Klotz read *Glotz.*

352—3d line from foot, for Bedford, England, in 1810, read *Bristol, England, in Dec.* 1811.

355—21st line from top, for Krumberg read *Grünberg;* and carpenter, read *cutler and clockmaker.*

376—12th line from top, for Brocken read *Brockden.*

392—6th line from foot, for 1740 read 1749.

405—6th line from top, for April read *May.*

406—3d line from top, for Turkheim, read *Durkheim.*

413—11th line from top, for John Francis Mueller, read *Jacob Francis Mueller.*

423—7th line from foot, first column, for 1776, read 1777.

423—3d line from foot, second column, for (m. n. Minthorne) read (*late Minthorne.*)

APPENDIX.

HISTORICAL SKETCH

OF

NAZARETH HALL,

A MORAVIAN

BOARDING SCHOOL FOR BOYS,

LOCATED AT

NAZARETH, NORTHAMPTON CO., PA.

FOUNDED 1785.

By Rev. W. C. REICHEL.

BETHLEHEM:
MORAVIAN PUBLICATION OFFICE.
1876.

NAZARETH HALL,

A MORAVIAN BOARDING SCHOOL FOR BOYS, LOCATED AT NAZARETH, NORTHAMPTON CO., PENNA. FOUNDED 1785.

This long established and widely known school is one of five institutions of higher learning in the United States, which are the property of the American Moravian Church, and which are conducted for the benefit of that Church and its Christian enterprises, under the supervision of the Executive Boards of its Provinces, North and South.

Four of these schools have been in successful operation for three-quarters of a century.* The one of which the following pages briefly treat is rapidly approaching its centennial, and is, as far as known, the oldest boarding school for boys in this country.

THE AMERICAN MORAVIAN CHURCH

is an integral part of the Moravian Unity, whose organic centre is at Herrnhut, Saxony, where, in 1727, the ancient protestant Unity of the Moravian and Bohemian Brethren was resuscitated among a handful of spiritual descendants of those early confessors of evangelical truth, who left their ancestral seats in search of religious toleration. The Renewed Church of the United Brethren, or the Moravian Church of the present day, dates therefore from the year 1727. Aided in its organization and directed in its Christian enterprises for upwards of thirty years subsequently, by Nicholas Lewis, Count Zinzendorf, a Saxon nobleman of influence, learning and eminent piety, this church of Moravian refugees rapidly enlarged its borders, and before the

* Nazareth Hall—the Seminary for Young Ladies at Bethlehem, founded in 1785—Linden Hall, a Boarding School for Young Ladies, at Litiz, Lancaster Co., Pennsylvania, founded in 1794—and the Hope Academy for Young Ladies, at Hope, Bartholomew Co., Indiana, founded in 1866, are under the supervision of the Executive Board of the Province North. The Academy for Young Ladies at Salem, Forsyth Co., North Carolina, founded in 1802, is controlled by the Board of the Province South.

expiration of the first decade of its existence, was firmly established at different points on the Continent, and in Great Britain. It was, however, through the work of Foreign Missions, to which the Church, simultaneously with its renewal, directed its energies with remarkable zeal and singleness of purpose, that it came to take root in the four quarters of the world. Through this noble work and its widely distant centres in Greenland, Labrador, Canada, the United States, the Mosquito Coast, the West Indies, Surinam, South Africa, Australia and Thibet, the Moravian Church of the present day is perhaps best known among her sister churches of Protestant Christendom.*

THE MORAVIANS IN PENNSYLVANIA.

The Moravians effected their first permanent settlement in the British Provinces of North America, at Bethlehem, Penna., in 1741—after an unsuccessful attempt to colonize in Georgia. Encouraged in their enterprises in this direction by the British Government, which, by Act of Parliament, granted them special privileges within its Colonial possessions, they resolved to plant their Church within its jurisdiction in the New World, with the Province of Pennsylvania for the centre of its operations, and a mission among the Indians as one of its principal objects. To this end the heads of the Church purchased lands in that Province—eventually becoming the proprietors of 10,000 acres in two parcels, lying within the limits of the present Northampton County—and in the interval between 1742 and 1762 annually forwarded colonists from abroad, some of whom were settled at points on these estates, and others, subsequent to 1752, on a great tract of 100,000 acres in western North Carolina. Bethlehem, as has been stated, was begun to be built in 1741, and immediately became the seat of the Board of general control, at the head of which stood the senior Bishop. It was the only settlement made on the lower Moravian tract in the Forks of Delaware. On the upper tract—which is now included within Upper Nazareth township, Northampton County—improvements were made in time at four distinct points, and in 1771, the present town of Nazareth was laid out on a parcel of 600 acres.† Near its site Nazareth Hall was erected in 1755.

* According to recent returns, the number of converts attached to the Moravian Missions exceeds a grand total of 70,000.

† Litiz, in Lancaster Co., was laid out in 1756, and Salem (now in Forsyth Co., North Carolina), in 1766. The latter was the third settlement made by the Moravians on their great tract, and eventually became the seat of the Executive Board of the Province South.

THE MORAVIAN ECONOMY.

For upwards of twenty years after entering Pennsylvania, the Moravians at their different settlements in that Province, constituted one body politic, being united in an Economy. Co-operative as was this feature in their system of colonization, it differed materially from the communistic movements of a later day, in as far as aggrandizement in things temporal, either for the individual or for the corporation, was utterly foreign to its design and spirit. Its sole aim was the support of a Gospel ministry and the maintenance of foreign and domestic missions. It was for this that the mother-church ventured of her limited means in the purchase of real estate and in the transportation of colonists,—and to aid her in her efforts to extend Christ's kingdom, those colonists now voluntarily entered into an agreement to live and labor as members of one family. The surrender of personal property into a common treasury was no requirement for admission into this Economy. Its members contributed merely their individual labor for the common good, whether as artisans or husbandmen, and in return were supplied with the necessaries of life. The mutual obligation ended here. In this way the farms, mills and workshops which had been cleared or erected at different points, were made to do service in the interests of the work which the Church had taken in hand, the revenues accruing from them aiding materially in the support of a flourishing mission among the Delaware and Mohican Indians, a stated ministry, and a corps of evangelists who preached the Gospel in the rural districts of the Province. The period of greatest activity in the history of the American branch of the Moravian Unity of the last century, falls within the times of its Economy. It was only when the spirit which had animated its founders began to decline, that it ceased to be efficacious as an auxiliary, and then it was dissolved. This came to pass in the spring of 1762. Subsequent to that year, the relations hitherto existing between the mother-church and her colonial dependencies began to be modified. The landed investments in this country, which were held by the the former, for the use and behoof of the Unity, were, by synodical enactment, gradually conveyed to the American branch of the Church, with a view of enabling it to become self-sustaining. This change, in course of time, brought with it others touching matters of government, and eventually affecting the constitution of the Unity.

THE MORAVIAN UNITY,

as constituted at present, comprises three Provinces. The churches

of Germany, Holland and Russia constitute the *Continental Province*, with Herrnhut for its seat of government;—those of the United States, the *American Province*, which is subdivided into the Church North and South, with Bethlehem and Salem, respectively, for their seats of government;—those of Great Britain and Ireland, the *British Province*, with London, at present, for its seat of government. These Provinces are united into one Church, on the basis of a common historic descent, a common faith, and the prosecution in common of the work of Foreign Missions. Touching matters of constitution and government in their respective domains, however, and touching the enterprises in which they have engaged, whether the cause of home missions, education,* or local charities, each is an independent organization. The frame of government adopted by both Provinces and Unity is strictly representative. A Provincial Synod legislates for the Province, and in a Provincial Board is vested its executive power. A General Synod, convened as occasion may require, at Herrnhut, legislates for the Unity, and in a Unity's Board is vested its executive power.

THE FIRST MORAVIAN BOARDING SCHOOLS

in this country, were the institutions in which the children of the Moravian Economy were educated. As the parents of these children, by reason of the responsibilities they assumed, were incapacitated from providing for their offspring, the education and maintenance of the latter devolved entirely upon the Church. The sons and daughters of both laymen and clergymen were accordingly placed at schools, at Bethlehem and Nazareth, whose government, domestic arrangements and routine life closely resembled those of the family, and which, in fact, were designed as far as possible to compensate the pupils for the loss of home. Parental discipline, thorough instruction in useful knowledge, and scrupulous attention to religious culture, were characteristics of these early Moravian schools. With the dissolution of the Economy, which was followed by important changes in the polity of the Moravian settlements, these institutions, excepting in one instance, were closed. Each community hereafter made provision for the education of its children.

The Moravians, in this way approving themselves conscientious

* There are twenty-five Boarding Schools, conducted in the interests of the Continental Province: ten for boys and fifteen for girls. Those at Lausanne and Montmirail, Switzerland, and at Montauban, Province of Guienne, France, are most favorably and widely known. The British Province has fifteen: seven for boys and eight for girls.

educators in their own commonwealth, were now sought to do service in that capacity in a new and wider sphere.

THE HALL ON THE BARONY NAZARETH.

In 1740, George Whitefield, then in the zenith of his activity in the British Provinces of North America, purchased of Mr. William Allen of Philadelphia, 5,000 acres of land in the Forks of Delaware, which he named Nazareth. Here the great champion of Calvinistic Methodism projected a school for negroes, and here he designed settling such of his adherents in England as might be compelled to leave their country for conscience' sake. His plans, however, were never consummated. The school-building—at the present day called the Whitefield House*—was only in course of erection, when, in 1741, the death of Whitefield's financial agent compelled him to relinquish his noble enterprise. Becoming pecuniarily embarrassed, he threw his estate in Pennsylvania on the market, and in the summer of the above mentioned year it was purchased by Bishop Spangenberg, then in London, for the Moravian Church.

This estate was known as the Barony Nazareth, because, when in 1682 it was granted to his daughter Letitia by William Penn, on the condition of rendering service to him and his heirs by paying, if demanded, a red rose in June of each year forever, it was invested with the right of court baron. Subsequent to its reversion to the Moravians, it was for a time the property of Countess Zinzendorf.

On this historic tract Nazareth Hall was begun to be built in the spring of 1755. Originally designed for the residence of Count Zinzendorf (who, however, failed to revisit the scenes of his former activity in Pennsylvania), it was eventually twice made the seat of a Moravian Boarding School—being occupied as such, for the first time in the interval between 1759 and 1779—and again from 1785 to the present day. In the annals of the American Moravian Church there is honorable mention of this now venerable pile.

NAZARETH HALL

was opened as a Boarding School for Boys in the interests of the American public on the 3d of October, 1785, after the Moravians had been repeatedly urged to engage in the cause of education outside of

* This historic pile stands within the limits of the borough of Nazareth, and is well preserved. In 1871, after having been remodeled as a Home for Retired Missionaries, it was donated by a friend to the Moravian Church. The Moravian Historical Society has its hall on the second floor.

their own Church. The General Synod of 1782 having sanctioned the assumption of such a responsibility on the part of the American Executive Board, the development of the project was by it entrusted to Bishop John de Watteville, who was in the country in the interval between 1784 and 1787.

How the Moravians proposed to conduct this new enterprise, and what they promised to do in things temporal and spiritual for the welfare of the pupils committed to their care, is set forth in the following circular. Although many of the matters which it touches are of minor importance, while others are inapplicable to new modes of thought and new generations of men, we are here distinctly pointed to those inviolable principles of government and mental and religious culture, which underlie all true systems of education.

"*Regulations adopted for the Pedagogium or Boarding School, about to be established by the United Brethren at Nazareth, in the County of Northampton, in Pennsylvania.*

"1. The principal intention of this Institution is to educate youth for the service of the Brethren's congregations. But since various persons of other denominations have repeatedly signified a wish to have their children educated by the Brethren, it has been resolved to admit also children of such parents, who, though not members of the Brethren's congregations, approve of their manner of instructing and educating youth, and are desirous to have them brought up in the nurture and admonition of the Lord, preserved from the seduction and the prevailing vices of the age, and at the same time to become useful members of society.

"2. The general direction of this Institution is lodged in the hands of the Elders and Teachers, who have the superintendence of all congregations of the Brethren in Pennsylvania.

"3. But the special care and management of this school is committed to the minister of the congregation at Nazareth, the Rev. Charles Gotthold Reichel, as Inspector of said school. To him all those parents or guardians who desire to place their children or wards in the said school will make application in writing, giving notice at the same time of the age and capacity of the boy, what proficiency in learning he has already made, and (if he is above the age of ten years) what their intention with him may be relative to his future life; also how many years they propose to leave him at this school. Such application will be considered by the Directors of the Institution, and

as soon as possible an answer will be given whether the request can be complied with or not.

"4. No boy under the age of seven years, and above the age of twelve years, can be admitted, some particular cases excepted.

"5. The usual time for admittance is in the beginning of the months of April and October.

"6. Boys who have already been seduced into sinful practices and irregularities cannot be admitted, and it is requested, where this is known, that no application may be made in their behalf. In like manner it is unavoidably necessary to reserve the liberty to return to their parents or guardians such scholars as shall be so unhappy as to come into and persevere in evil courses, and seduce others into sinful things. But in such cases previous notice will be given.

"7. Instruction will be given in this school in Reading, Writing, Arithmetic; the English, German, French, Latin and Greek languages; and in History, Geography, Mathematics, Music and Drawing.

"8. If it is desired that any scholar, besides the public lessons, shall have private instuction in any particular language or science, a separate consideration will be paid for the same, which, in every such case, will be settled beforehand, with the parents or guardians.

"9. A particular attention will be paid that *the scholars are constantly under inspection, not only in school hours, but also at all other times.*

"10. A like regard will also be paid as well to their morals as to their health, by proper exercises, cleanliness, gentleness of deportment, etc.

"11. It is earnestly wished that the visits of the scholars to their parents, relations and friends, especially if they live at a considerable distance, may occur as seldom as possible, because they frequently dissipate the mind of youth and cause more damage than pleasure.

"12. Every scholar from six to twelve years of age pays for tuition, board, lodging, wood, etc., $66.66 per annum, and every scholar above twelve years, $80.00. The payment to be made quarterly, the first quarter to be paid at the admittance of a boy, and so every quarter following.

"13. Besides the above, every scholar who comes to this school pays at his entrance one guinea, for the use of the library, procuring musical instruments, etc. If parents of property should find themselves inclined to add to this entrance money, it will be thankfully acknowledged.

"14. The diet of the boys is plain and wholesome. For breakfast,

bread and butter and milk, now and then tea or coffee; at dinner, boiled or roasted meat, with suitable vegetables; for supper, bread and butter, milk, salad, etc.

"15. Clothing, linen, bedding, books, medicine, etc., will be provided by the parents or guardians, or, if desired, by the Inspector of the school. An account of these extraordinary expenses will be sent in every quarter of a year, and it is expected that the payment will be made punctually and without delay.

"16. All parents and guardians are requested to provide decent but plain clothes for the scholars, and to avoid all excess and vanity therein."

Thus then, did this now time-honored Institution set out upon its career, in which it soon won a wide-spread reputation for salutary discipline and well-grounded instruction. An inspection of its Register, on which are recorded the names of upwards of *Three Thousand Pupils* from the States, Canada, the West Indies and the old country, testifies how ably that reputation was sustained.

Thirteen Principals have thus far administered the affairs of Nazareth Hall; the present incumbent is the fourteenth.

THE FOURTEEN PRINCIPALS OF NAZARETH HALL.

I. *The Rev. Charles G. Reichel, 1785–1802.*

Mr. Reichel, a graduate of the Moravian Theological Seminary at Barby, Saxony, came to this country in the autumn of 1784, in response to a call from the Executive Board to take charge of the recently planned Boarding School at Nazareth. On the 3d of October, 1785, the day on which it was opened, he assumed the duties of presiding officer. Its beginnings were necessarily humble. There were but eleven pupils entered on that day, and these were sons of members of the Moravian Church. Joseph Shaw of Philadelphia was the first lad, not of Moravian parentage, admitted. In 1787 John Konkaput, a Housatonic Indian from Stockbridge, Mass., was placed at the Institution by the United States Government. Accessions of pupils from the West Indies date from the year 1788; and from that time forward scarce a year but what sons of English and Danish planters from those Islands were inmates of the Hall. In 1791 it was found necessary to divide the scholars into three distinct classes or "room-companies." During Mr. Reichel's administration, one hundred and sixty-three pupils were connected with the Institution.

The order of daily scholastic exercises, in 1798, was the following:

"From 7½ to 8½ A. M.—German and English Reading, Grammar and History.

"From 8½ to 9 A. M.—Children's meeting, a short devotional exercise, in English and German.

"From 9 to 10 A. M.—Latin, Corn. Nepos and Gedike's Reader, Geography, (Reichel's or Morse's United States), Natural History, with Seman's Text Books.

"From 10 to 11 A. M.—Arithmetic, Geometry, Book-keeping and Mathematical Geography.

"From 2 to 3 P. M.—Writing and Drawing.

"From 3 to 4 P. M.—French."

Special attention, furthermore, was paid to the study of the English and German languages, the pupils being required to express themselves exclusively in the one or the other, on alternate days, in their intercourse with each other and their preceptors. The first examination of classes open to the public was held in October of 1789.

In August of 1786, fifty-five and a half perches of land lying west of the Hall, were laid out into a park. It was subsequently enlarged, planted with forest trees, shrubs and wild flowers, and thus became "the shades of the Academy," in which successive generations of its inmates sought rest and recreation from mental toil.

In the spring of 1802 Mr. Reichel was called to the pastorate of the Moravian church at Salem, and appointed President of the Executive Board of the Southern Province. Preparatory to entering upon his new office he was consecrated a Bishop. Having in the interval between 1811 and 1818 resided at Bethlehem, he returned to Europe in the last mentioned year, and died at Nisky, Lower Silesia, in April of 1825.

II. *The Rev. Jacob Van Vleck, 1802–1809.*

Mr. Van Vleck was a native of New York, and his parents members of the church which the Moravians organized in that city in 1748. After having pursued a collegiate course of instruction in the school which was opened in the Hall subsequent to the dissolution of the Economy, he, in 1771, went abroad to prepare for the ministry at the Theological Seminary at Barby. Returning to his native country after a seven-years' absence, Mr. Van Vleck was ordained, was in 1790 appointed Principal of the Young Ladies' Seminary at Bethlehem, and in 1802 succeeded Mr. Reichel at Nazareth Hall.

One hundred and nineteen pupils, of which number but eighteen were Moravians, were admitted during his administration. As the

sons of American parents were now beginning to preponderate in the school, the German language, which had at first been the vehicle of instruction to a great extent, was supplanted as such by the English. It was found necessary also to bring the curriculum more in conformity with that of other schools in the country.

With the growth of the Institution, the difficulty of procuring liberally educated preceptors grew apace, and as the expense incurred in engaging the services of tutors from the Church abroad was burdensome, it was resolved to make special provision for this pressing want at home. Accordingly, in 1807, a collegiate and Divinity school was established at the Hall, in which young men of the Church were trained as preceptors while studying for the ministry. Such was the origin of the present Theological Seminary of the American Moravian Church, now located at Bethlehem. Since 1810 this Institution has supplied most of the teachers employed in Nazareth Hall.

In July, 1809, Mr. Van Vleck was called to the pastorate of the congregation at Nazareth. He next ministered to the churches at Litiz and Salem. In 1815 he was consecrated a Bishop, and removed to Bethlehem. At that place he died in July of 1831.

III.. *The Rev. Charles F. Seidel, 1809–1817.*

Mr. Seidel, a graduate of the Moravian Theological Seminary at Nisky, came to the country in 1806, and entered the service of his Church in the Province South. In 1809 he took charge of the Hall, and for eight years superintended its affairs. A memorable day in his administration was the 3d of October, 1810, it being the twenty-fifth anniversary of the founding of the school. The occasion was impressively observed; the chapel was tastefully decorated, the pupils for the first time occupied a common refectory, and a musical entertainment closed the festivities of the day. In 1815 the customary examination of the pupils before the annual summer vacation, was made public.

In 1817 Mr. Seidel was called to the pastorate at Bethlehem. He was Principal of the Young Ladies' Seminary at that place between 1823 and 1836. In the ministry up to his 78th year, and some time a member of the Executive Board af the Province North, he retired from official life in 1855. He died at Bethlehem in April of 1861.

IV. *The Rev. John C. Beckler, 1817–1822.*

Mr. Beckler, a graduate of the Theological Seminary at Nisky, having served for six years in the joint capacity of tutor at the Hall

and assistant Professor in the Divinity School, was settled in the ministry successively at Philadelphia and on Staten Island. In the autumn of 1817 he entered upon his duties as Principal.

Subsequent to 1822, he was pastor at Litiz, and having been consecrated a Bishop, was appointed President of the Executive Board of the Province South. In 1836 he returned to Europe, filled several appointments in the Continental Church, and died at Herrnhut in August of 1857.

A residence for the Principal, who with his family had hitherto been domiciled in the Hall, was erected and occupied during this administration.

V. *The Rev. Wm. H. Van Vleck, 1822–29.*

Mr. Van Vleck, a son of the second Principal, was educated in the Theological Seminary at Nazareth, and discharged the duties of a tutor in the Hall, prior to his entrance into the ministry. His first charge was the Moravian church in Philadelphia, to which he was appointed in 1817. As a Principal he was as successful as he was esteemed as a pastor, and the Institution entrusted to his care flourished as it had never done before. The number of pupils reached seventy-one.

Subsequent to his retirement from the school, Mr. Van Vleck took charge of the Moravian church in New York, was sometime President of the Executive Board of the Province South, and while senior pastor at Bethlehem, died in January of 1852.

Bishop William Henry Van Vleck was well known as a divine beyond the limits of the Church in which he labored diligently and acceptably in the Gospel.

VI. *The Rev. John G. Herman, 1829–1837.*

The sixth Principal of the Hall was a graduate of the Theological Seminary at Nisky, came to this country in 1817, and after having labored in the ministry for twelve years, successively at Newport, R. I., at Philadelphia and Lancaster, took charge of the Institution at Nazareth.

His administration was eminently prosperous, the number of pupils eventually reaching seventy-three. These were now divided into five "room-companies," entrusted to nine tutors for supervision and instruction.

The semi-centennial of the Institution was observed with fittting demonstrations on the 3d of October, 1835. A "love-feast," of

which the pupils and the members of the Nazareth congregation jointly partook in the chapel, and an illumination of the park at night with transparencies bearing texts of Scripture, were among the pleasing features of the day's celebration. "Hitherto the Lord hath helped us," and "Jesus Christ, the same to-day, yesterday and forever," were texts indicative of trust in the Divine aid for the success of a work undertaken for the glory of God.

Eight hundred and seventeen pupils were admitted during the first half-century of the Institution's existence.

204 were from Philadelphia.
117 " other points in the State of Pennsylvania.
159 " the City and State of New York.
53 " Baltimore.
82 " the West India Islands.
49 " Bethlehem.
18 " Nazareth.
14 " Litiz.
12 " Salem, N. C.
109 " other States of the Union, Canada and from abroad.

In 1836, the refectory, which had hitherto been in the basement of the Hall, was transferred to a wing attached to the east end of the building.

On severing his connection with the Institution for whose welfare he had labored so successfully, Mr. Herman assumed the pastorate of the Bethlehem congregation. In 1844, on being called to the Missions-Department of the Unity's Executive Board at Herrnhut, he sailed for Europe. In 1846 he was consecrated a Bishop. On his return from abroad in 1849, he was settled at Salem. Here he was President of the Executive Board of the Province South. He died in July of 1854, in the State of Missouri, while on an official visitation to the Cherokee Mission in the Indian Territory.

VII. *The Rev. Charles A. Van Vleck, 1837–1839,*

a brother of the fifth Principal and a graduate of the Theological Seminary at Nazareth, after having been settled in the ministry successively at Bethania, in the Province South, at Newport, R. I., at Lancaster and York, was called to Nazareth Hall.

On severing his connection with the Institution, Mr. Van Vleck was appointed a Professor in the Theological Seminary, then at Bethlehem. In 1844 he removed to Greenville, Tenn., took charge of a Female College at that place, and died in December of 1845.

VIII. *The Rev. Charles F. Kluge, 1839–1844.*

The eighth Principal of Nazareth Hall was a graduate of the Theological Seminary at Nazareth, a tutor in the Institution between 1821 and 1828, Principal of Linden Hall at Litiz, and subsequently pastor of the Moravian Church in New York.

Important changes in the internal and domestic arrangements of the school were effected in the course of this administration. Ever since the erection of the Hall, its lower floor was occupied as a place of worship, by the Nazareth congregation. As, on the completion of a church edifice in 1840, it was vacated, the Trustees of the Institution resolved to purchase the building, which up to this time had been rented from the steward of that congregation,—it having been conveyed to that body in 1771, when a division of a portion of the Unity's estates in this country was effected. It was hereupon thoroughly renovated, and remodeled and modernized as to its interior. The lower floor was converted into a suitable chapel, a new refectory and kitchen were added, and the providing of table-board assigned to a matron under the immediate direction of the Principal's lady. Previous to this date the pupils had been boarded by contract. It was soon apparent that these changes were decidedly beneficial.

In 1844 Mr. Kluge was appointed the Unity's Financial Agent for the Province South, and removed to Salem. Having been elected a member of the Finance Department of the Unity's Executive Board at Herrnhut, he sailed for Europe in 1854. He returned to this country in 1857, and resides at Nazareth.

IX. *The Rev. John C. Jacobson*, 1844–1849.

Mr. Jacobson was educated for the ministry in the Theological Seminary at Nisky, came to this country in 1816, and for ten years was a tutor in the Hall. His first pastoral charge was in the Province South. For eleven years he presided over the Young Ladies' Academy at Salem, leaving it to enter upon the duties of Principal at Nazareth Hall.

One hundred and thirty-two pupils are registered for this administration, the number at one time reaching seventy.

In 1848 Mr. Jacobson attended a General Synod of the Church at Herrnhut. Having on his return from abroad been elected a member of the Executive Board of the Province North, he removed to Bethlehem. He was consecrated a Bishop in 1854, retired from public life in 1867, and died in November of 1870.

X. *The Rev. Levin T. Reichel,* 1849–1853.

Mr. Reichel, a son of the first Principal, was born at Bethlehem and educated for the ministry abroad. In 1834 he entered the Hall as a tutor, and in 1837 was called to a charge in the neighborhood of Nazareth.

During this administration the arrangements in the school underwent a change, the course of study was materially modified, the use of the German language in the daily intercourse of the pupils was re-introduced, and day-scholars were no longer admitted.

In 1853 Mr. Reichel was called to the pastorate of the church at Litiz. From 1854 to 1857 he was President of the Executive Board of the Province South. In the last mentioned year he sailed for Europe, having been chosen a member of the Missions-Department of the Unity's Board. He was consecrated a Bishop in 1868.

XI. *The Rev. Edward Rondthaler,* 1853–54,

was born at Nazareth and educated for the ministry in the Theological Seminary at that place. From the Hall, in which he labored in the capacity of a tutor for six years, he was in 1841 called to the charge of a congregation in the neighborhood. Subsequently he was settled at Graceham, Frederick County, Md., and in Philadelphia.

On severing his connection with the Institution in whose interests he wrought zealously, Mr. Rondthaler was appointed Professor in the Theological Seminary, at that time temporarily located at Nazareth. There he died, in March of 1865.

On the 10th of June, 1854, the first Reunion of former pupils of Nazareth Hall, was held. Fifteen pupils, who had been inmates of the school between 1825 and 1830, participated in the festivities of the day. Such was the enjoyment realized on this occasion that resolutions were adopted looking to a second meeting of the kind to be held in June of the following year, to which former pupils without distinction should be invited, and one of them be chosen orator of the day. Since that time eleven Reunions have at intervals been held.

XII. *The Rev. Edward H. Reichel,* 1854–1866.

Mr. Reichel, a grandson of the first Principal of Nazareth Hall, was graduated from the Theological Seminary, at Bethlehem, served as a tutor in the first-named Institution, and in 1849 was settled in the ministry in Camden Valley, Washington Co., N. Y. From that church he was called to the Hall.

The annual increase in the number of pupils calling for ampler accommodations, in the autumn of 1865 a three story wing was added to the Hall, and its interior arrangements modified so as to meet the pressing want. Thus the capacity of the school was permanently increased.

In 1862, Mr. Reichel organized his pupils into a uniformed cadet-company, and introduced military drill as part of the routine of physical culture.

During his incumbency in office, furthermore, the Institution was relieved from financial embarrassments, under which it had labored much to its disadvantage for a number of years.

Reunions were held annually as late as 1859. At the one of June 11, 1858, a mural tablet, bearing the names of the twelve Principals of the Hall (a tribute from former pupils) was inserted in the wall of the chapel. The Reunion of 1866 was one of more than ordinary interest, calling forth the rehearsal of services in the camp, rendered to their country in the time of her danger, by patriotic Alumni of the Moravian school at Nazareth.

Upwards of six hundred pupils were admitted into the Hall during this administration.

In July of 1866 Mr. Reichel resigned his charge, and is living in retirement at Nazareth.

At the second Reunion of former pupils, held on the 8th of June, 1855, the "Reunion Society of Nazareth Hall" was organized. At this Reunion sixty-four Alumni of the Institution were present. The late Rev. Dr. Joseph F. Berg, at that time pastor of the Second Reformed Church in Philadelphia, was the speaker of the day, and among a number of letters expressive of regrets at inability to attend the gathering, two were communicated to the meeting from pupils who had been denizens of the Hall in 1785. One of these was from London.

The third Reunion was held on the 6th of June, 1856. Several letters from pupils of an early day in this country and abroad, and one from Stephen R. Mallory, a pupil of 1826 and subsequently Secretary of the Navy of the Confederate States, were communicated.

The Rev. Ambrose Rondthaler, of York, was speaker of the day at the fourth, and Philip A. Cregar, Principal of the Hamilton Institute, West Philadelphia, at the fifth Reunion.

XIII. *The Rev. Robert de Schweinitz*, 1866–1867,

was graduated from the Theological Seminary at Bethlehem, and afte

having been a tutor in the Hall for six years, was settled in the ministry successively at Graceham, Md., and in Lancaster. Between 1853 and 1866 he was Principal of the Academy for Young Ladies at Salem.

Having been elected a member of the Executive Board of the Province North in 1867, he removed to Bethlehem. He is the presiding officer of that body, and President of the Board of Trustees of Nazareth Hall.

This is the brief record of men who engaged in the cause of education, not for emolument's sake, nor for a name; but because they believed with their Church, that the Gospel ministry is doing a noble work for men, by training the young for usefulness in this life, and is laboring for the glory of God, by fitting them for the life to come.

XIV. *The Rev. Eugene Leibert*, 1867.

Mr. Leibert was graduated from the Theological Seminary of the Moravian Church in 1853. Thereupon he entered the Hall as a tutor. Having been settled in the ministry successively at Sharon, Tuscarawas Co., Ohio, and on Staten Island, he was in July of 1867 called to the Institution over which he has now presided for nine years. During this period the capacity of the school has been greatly increased, and only lately a commodious four story building near the Hall has been purchased in order to meet the wants of its steadily growing patronage. The present number of pupils is *one hundred and fifty*.

Valuable additions, furthermore, have been made both to the library and the scientific apparatus of the Institution.

The ninth Reunion of former pupils, marked by the inauguration of a memorial cenotaph in honor of such Alumni as fell in the defense of their country during the late civil war, was held June 11th, 1868. One hundred and thirty-three former inmates of the Hall, some of whom entered as early as 1788, were present on this interesting occasion.

The programme of the day's exercises, prepared by the Committee of Arrangements, members of which Committee were Andrew A. Humphreys, Maj.-Gen., U. S. A., (a pupil of the class of 1822)—John Baillie McIntosh, Brev. Maj.-Gen., U. S. A., (a pupil of 1837),—Nathaniel Michler, Brev. Brig.-Gen., U. S. A., (a pupil of 1836),—George P. Ihrie, Brev. Brig.-Gen. U. S. A., (a pupil of 1836), and Major Giles Porter, U. S. A., (a pupil of 1810), was the following:

"MEMORIAL DAY, NAZARETH HALL.

"*June* 11, 1868.

"The Alumni will assemble at the Nazareth Hotel at 9½ A. M., and move in procession at a quarter of 10 precisely, in the following order:

"THE NAZARETH BAND.

"*Chief Marshal.*

"PROF. PHILIP A. CREGAR.

"*Assistant Marshals.*

"JOHN THOMAS,

"ROBERT J. MCCLATCHEY, M.D.,

"FRANCIS JORDAN, JR.

"The President of the Reunion Society and the Orator of the Day.

"The Bishops of the Moravian Church.

"The General and other Officers of the U. S. Army and Navy.

"The Trustees of Nazareth Hall and the Rev. Clergy.

"The Invited Guests and Strangers.

"The Alumni.

"The Citizens.

"On arrival at the 'Green,' they will be received by the pupils of the Hall with an address, and after a reply from the President, the divisions will take their places in order around the platform.

"PRAYER—BY THE RIGHT REV. HENRY A. SHULTZ.

"MUSIC—BY THE TROMBONISTS.

"ADDRESS—BY THE REV. EDMUND DE SCHWEINITZ.

"UNVEILING OF THE CENOTAPH.

"HYMN—THE RIGHT REV. DAVID BIGLER OFFICIATING.

"BENEDICTION—BY THE RIGHT REV. PETER WOLLE.

"THE DOXOLOGY—WITH MUSIC BY THE TROMBONISTS.

"Immediately afterward, the meeting of the Reunion Society will be held in the Chapel of the Hall, which the Alumni are urgently requested to attend, in order that their names may be recorded on the minutes.

"At 4 P. M., they will reassemble in the Hall for 'Coffee and Moravian Cake,' when the Military and Naval Reports will be read."

The orator of the Ninth Reunion and Inauguration-day was the Rev. Edmund de Schweinitz of Bethlehem, a pupil of 1834; and to General Humphreys, the senior of his fellow-officers present, was awarded the honor of unveiling the stone. It is a composite structure, rising to the height of thirty-five feet from the center of the green which spreads

out before the Hall. Its base is a block of granite, six-and-a-half feet square. On this rests the pedestal, consisting of slabs of Connecticut sandstone, supporting a solid block of New Brunswick drabstone, into whose southern face is cut the national coat of arms. The pedestal is surmounted by a square die of Italian white marble, on which are inscribed appropriate legends and the names of the fallen Alumni. The obelisk itself is composed of blocks of Cleveland drabstone alternating with slabs of Connecticut brownstone. The south face of the marble bears the following inscription :

"To commemorate the memory of sons of Nazareth Hall, who died that their country might be healed and live, this stone is erected by the Alumni of the Institution in the year of grace, 1868."

On the east face are inscribed the following names :

DAVID BAKER, VAN BRUNT M. BERGEN, HERMAN L. BEITEL, CHARLES M. BERG, EUGENE FERD CLEWELL, GEORGE LORILLARD FREAM, DANIEL H. FASIG, JOSEPH P. BACHMAN, HORACE C. BENNETT,

and below the comforting words of Scripture :

"They shall hunger no more, neither thirst any more; neither shall the Sun light on them, nor any heat. For the lamb which is in the midst of them shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

The North side bears the names of

ASHER GAYLORD, JAMES T. GRAFTON, JOHN C. HAGEN, PLINY A. JEWETT, Jr., CLARENCE KAMPMANN, WILLIAM W. LADD, DAVID T. LATIMER, BENJAMIN F. LANDELL, FRANK POTT,

and the legend,

"The Academy is the nursing mother of patriots, rearing her children in the ways of truth and freedom."

On the West face the record is completed with the names of

CHARLES RYERSON, EDMUND A. SHOUSE, EDWIN A. SKIRVING, CHARLES L. SMEIDLE, CHRISTIAN F. SMITH, CHARLES M. STOUT, ARTHUR L. VAN VLECK, JOHN A. WITMER, JOHN F. WOOD,

and underneath the words of Plato :

"Hence it is, that the fathers of these men, and themselves too, being nurtured in all freedom and well-born, have shown

BEFORE ALL MEN DEEDS MANY AND GLORIOUS IN PUBLIC AND PRIVATE, DEEMING IT THEIR DUTY TO FIGHT FOR FREEDOM AND THEIR COUNTRY, EVEN AGAINST THEIR COUNTRYMEN."

The Military and Naval Record of the Institution, furthermore, shows that two hundred and six of its pupils entered the Army or Navy of the United States in the Civil War, in addition to the twenty-eight who fell in battle, or died of disease contracted in the service. As far as is known, twenty-eight served against the United States in the Army or Navy of the Confederate States, five of whom were killed or died of disease contracted in the service. Five attained to the rank of General in the army of the United States, and one to that of Fleet Engineer, ranking with Commander. Three attained to the rank of General in the Confederate States' service.*

THE PRESENT STATUS OF NAZARETH HALL.

Design of the Institution.—Proprietorship.—Board of Control.—The Principal.—Tutors.—Revenues.—Location.—Buildings.—Valuation of Property.—Domestic and Scholastic Arrangements.—Discipline and Mode of Instruction.—Course of Studies.—Military Drill.—Calendar.—Expenses of Board and Tuition, &c.

The Design

of this Institution, which is reckoned among the Church enterprises of the Province North of the American Church, is substantially the same as was had in view by its founders. Accordingly it professes to be a school in which *the moral and religious training of youth is shaped after the teachings of Christ, and by no means subordinated to the acquisition*

* The Ninth Reunion led to the publication of a Memorial volume, under the auspices of the Reunion Society, entitled "*Historical Sketch of Nazareth Hall from 1755 to 1869; with an account of the Reunions of former pupils and of the Inauguration of a Monument at Nazareth, on the 11th of June, 1868, erected in memory of Alumni who fell in the late Rebellion. By Wm. C. Reichel, class of 1834. J. B. Lippincott & Co., Philadelphia, 1869.*" In addition to a history of the Hall and of the Moravian Theological Seminary of the American Church, the volume contains registers of the Principals, Professors, tutors and students connected with both Institutions up to the time of going to press, accounts of the Reunions, a military and naval record, the names of the contributors to the memorial fund, and a translation of John Gilpin into German by the Rev. Paul Weiss of Bethlehem, a tutor at Nazareth in 1797.

of mere human knowledge. It was projected for "such as were desirous of having their sons instructed and educated to usefulness, and brought up in the nurture and admonition of the Lord."

The Proprietorship

of Nazareth Hall and its properties is legally* vested in the "Board of Elders," or Executive Board of the Province North; the members of which Board at the same time constitute the Board of Trustees. They reside at Bethlehem, and are three in number.† These also form

The Board of Control,

and, according to the charter of the Institution, "have the care and management of the School and of its estates and properties, and have power to make all needful by-laws and regulations for the appointment of competent professors and teachers, for the fixing and paying of all salaries, for the fixing of the prices of the board and tuition of the students, for the studies and exercises of the students, and for the general well-being of the school."

In them is vested the power of appointing

The Principal

who is chosen from the clergymen of the Church.

The Tutors

are generally graduates of the Theological Seminary and candidates for the ministry.

The Revenues

of the Institution, (after allowing for repairs and improvements,) are added to those accruing from a funded capital and other properties held in trust by the "Board of Elders" for the use and behoof of the Church. These joint revenues are expended in part for the support of the ministry in needy churches, in part for the education of ministers' sons and daughters, in part for the maintenance of ministers' widows and of ministers retired from active service, and in part for incidental charities.

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* The Institution was incorporated by Act of Legislature of Pennsylvania, April 14, 1863; the charter then granted in no wise, however, modified the Proprietorship, which since 1785 has been vested in the predecessors in office of the present Board.

† The Rev. Robert de Schweinitz, the Rev. Lewis F. Kampmann, and the Rev. F. R. Holland, are the present Trustees.

Thus it will be seen, that the Institution is laboring indirectly also for the promotion of the Gospel of Christ.

Nazareth Hall is located in

The Borough of Nazareth,

which, as has been stated, was begun to be built in the spring of 1771, it being the seventh and last settlement made by the Moravians on their great tract. As late as 1850 it was exclusively inhabited by that people. In that year, however, the changes which the Moravians in this country were beginning to effect in reference to the occupation of their estates, authorizing the General Proprietor to dispose of lands and lots in fee-simple to purchasers other than Moravians,—lost for Nazareth, its distinctive character. It ceased to be a denominational settlement, was incorporated a borough in August of 1858, and according to the census of 1870 had a population of 949. Since then it has reached about 1100.

The place lies high, (upwards of five hundred feet above sea-level,) on the dividing line of the slate and limestone region of Northampton County in a rolling section of country, and is favored with proverbially salubrious atmosphere and excellent water. There are points in its immediate neighborhood commanding stretches of landscape, which, for extent of view, and quiet rural beauty, may not be excelled. It is in this charming neighborhood that the inmates of the Hall relax from the duties and discipline of the class-room, in field and aquatic sports,—in the time of ripe nuts and of snow and ice.

The inhabitants of the borough are principally of German extraction, and many of them being descendants of the original settlers, the place retains much of the character which distinguished it while yet a close settlement. Objects of especial historical interest are the Whitefield House (1740) and the ruins of old Nazareth (1743), both within the borough limits; and in the neighborhood—Gnadenthal (1745), Christian's Spring (1747), Friedensthal (1750) and "The Rose" (1752), which point to the early days of the Moravian Economy. Several of these granges, lying on the then frontiers, were stockaded and occupied by Provincial troops in the time of the French and Indian war, 1755–1763.

Distant from Brodhead four, from Easton seven and from Bethlehem ten miles, Nazareth by them is connected with the great national highways of travel by rail. It also has facilities of communication in a branch-line of the Western Union Telegraph, and a Daily Express.

Nazareth Hall was erected

between 1755 and 1758. In May of the first mentioned year the corner-stone was laid,* and by October the building was brought under roof. As to its architectural details and interior finish, it was not completed until in the summer of 1758; a delay, which was unavoidable in times, troublous for the borders of the Province, as were those which succeeded Braddock's disastrous campaign. It is built of the limestone of the neighborhood, is eighty feet long by forty broad, three stories high, and has a broken or gambrel roof, which is surmounted by a balustered terrace and a belfry. Built on the model of the Silesian manor-house, which the early Moravians invariably adopted in the erection of the spacious dwellings which the social polity of their Economy demanded,—Nazareth Hall is an imposing structure, and even now challenges admiration for the chasteness of its design, the justness of its proportions and a majesty of presence which may not be found even in more pretentious edifices of the present day.†

Count Zinzendorf, for whom the Hall had been built, failing to revisit this country, in June of 1759 it was converted into a boarding school for Moravian lads exclusively. In December of 1764 there were as many as one hundred and six pupils in charge of sixteen tutors and twelve assistants, in the building. In May of 1757 a Provincial Synod of the Church held its sessions in the chapel of the Hall, and in the summer of the same year Bishop Spangenberg, who for nearly twenty years superintended the Moravian movement in North America, occupied a suite of apartments.

The Hall and the four buildings (including the Principal's resi-

* The corner-stone was laid on the 3d of May, 1755, with impressive ceremonies, which were conducted by Bishop Spangenberg. Of the memorial documents deposited in the stone, the following are of special interest:—1. A brief review of the status of the Moravian Unity with mention of its controlling officers with whose sanction the building was being erected,—in Latin. 2. A Register of the members of the Moravian Economy in the New World, and of the missions in the West Indies and Surinam, showing a sum-total of 1034 souls. 3. A copy of an Act of Parliament of the 24th year of George the Second, "acknowledging the Moravian Unity to be an ancient Protestant Episcopal Church."

* In October of 1758 Governor William Denny, while treating with the Indians at Easton, one day rode up to Nazareth with his suite, specially to see "the large Moravian house," of which so much was said; and we are told that he was at a loss for words to express his surprise at finding such a stately mansion within the limits of that section of the Province, which had but lately been the theatre of Indian invasion.

dence) now belonging to the Institution, front on a pleasant lawn, and are distant from the main street and business portion of the borough.

In the rear lies the farm, containing some forty acres.

The School has never been aided in the way of grants and endowments. Its estates and properties have accumulated in the course of time, and the increase from the original investment is due to the labor of those who have successively administered its affairs.

The Valuation or Estimated Worth

of these estates and properties, including furniture, stock, equipments, &c., &c., may not be far from $50,000.

The Domestic and Scholastic Arrangements

adopted, are such as are believed to be conducive to the comfort, welfare and mental progress of the pupils.

The pupils of this Institution are constantly under supervision, and to admit of such supervision, are divided, on the basis of age, into companies of from fifteen to twenty, each company being under the care of a preceptor *in loco parentis*. He is required to be with his charge in their room after recitations, in leisure hours as well as in the hours assigned to preparatory study, and to accompany them on their walks, to the play-ground, to the chapel, the refectory and the dormitory. Two preceptors share the duties and responsibilities of supervision for each company, and sleep in the company's dormitory.

The pupils of the Institution take their meals in a common refectory.

Their wardrobe is given into the care of a matron specially engaged for that service who supplies the pupils from the "Clothes-Room" with such articles of apparel as they may require, at a stated hour daily.

The Infirmary is also in charge of a resident matron.

The Principal's lady acts as General Superintendent of the household.

Touching *Scholastic Arrangements*, the pupils of the Institution are divided into classes of from fifteen to twenty, (such division being based upon proficiency, and not upon age,) and constitute a *Senior*, an *Intermediate* and a *Primary Department*.

The Senior Department includes Classes No. 1 and No. 2. Members of this department who finish the course of study prescribed for Class No. 1, are furnished with *Certificates* to that effect, on leaving the Institution.

At the public Entertainments given by the pupils, at the close of the Winter and Summer Sessions in December and June, *prizes are awarded* to, and *honorable mention is made* of such of their number as have distinguished themselves for diligence and meritorious progress.

The Course of Study

embraces the following branches: Spelling, Reading, Arithmetic, Writing, Dictation, History, Geography, Composition, Elocution, English Grammar, Algebra, Geometry, Surveying, Book-Keeping, Natural Philosophy, Astronomy, Chemistry, and Industrial Drawing.

Surveying, Chemistry, Natural Philosophy, Astronomy and Industrial Drawing are taught in the Senior Department only.

Optional Branches are the following: German, French, Latin, Greek, Drawing, Painting,—and Music on the Piano Forte, Organ, Violin and Guitar. For these an extra charge is made.

Lectures on scientifie subjects, illustrated by experiments, are held at stated times, and attended by all the pupils of the Institution.

There is Philosophical and Chemical Apparatus and a Library of *four thousand* volumes.

Discipline and Mode of Instruction.

The object of the discipline of the household is to instil right principles and form good habits. Hence the pupils are strictly subject to a code of rules touching their moral obligations as individuals and their duties as members of a family; while the system of *constant supervision* enables their preceptors to guard them from hurtful influences, which, might not as readily be done otherwise.

The method of instruction is *patient*, *laborious*, and *hence likely to be thorough.*

Religious Exercises.

Devotional exercises are held in the Chapel of the Institution every morning before the recitations of the day open—and in the evening before retiring. The pupils attend Divine service every Lord's day, either in the Moravian Church or in the Chapel of the Hall.

Military Drill.

The pupils, as members of a *Cadet Company*, are drilled in military exercises statedly every week. Their uniform consists of cadet-gray jacket or sack and pants with black trimmings, brass eagle-buttons,

and a gray military cap. This branch of physical culture does not trespass upon hours devoted to recitations or to study.

Calendar.

The scholastic year is not divided into terms. It opens in the last week of August and closes in the last week of June following. In addition to the midsummer vacation, there is a two-weeks vacation at Christmas.

Expenses.

The necessary expense of the scholastic year is Three Hundred Dollars. This includes charges for Board and Washing, Tuition in all the English branches, Instruction in Vocal Music, the use of the Library, Maps and Philosophical Apparatus, attendance of the Matron in the Infirmary, Fuel, Light, the use of Bedding and Table Furniture, Military Drill and the use of Equipments.

There are additional charges made for instruction in the Optional Branches.

Admission.

The age at which pupils are admitted is from ten to fifteen years.

Upwards of THREE THOUSAND Pupils, as has been stated, have been educated in part or entirely within the past ninety-one years, at this now venerable Institution of learning. Many of these are known to have risen to eminence in the various walks of life, and have been or are men of mark in the eyes of the world. It was, however, not for this that they and their fellows were reared and trained by the Moravian Church through its school; but rather, that having been well-grounded in whatever is good and true, they might be fitted for usefulness in their day and generation,—in all things approving themselves workers, diligent and zealous for the welfare of their fellow-men, and doing all things to the glory of God.

HISTORICAL SKETCH

OF THE

MORAVIAN SEMINARY FOR YOUNG LADIES,

AT

BETHLEHEM, NORTHAMPTON CO., PA.

FOUNDED 1785.

THE

Moravian Seminary for Young Ladies,

AT

BETHLEHEM, NORTHAMPTON CO., PENN.

FOUNDED, 1785.

This long established and widely known school is one of five institutions of higher learning in the United States, which are the property of the American Moravian Church, and are conducted for the benefit of that Church and its Christian enterprises, under the supervision of the Executive Boards of its Provinces, North and South.

Four of these schools have been in successful operation for three-quarters of a century.* The one of which the following pages briefly treat is rapidly approaching its centennial, and is, as far as known, the oldest Boarding School for young ladies in this country.

THE AMERICAN MORAVIAN CHURCH

is an integral part of the Moravian Unity, whose organic centre is at Herrnhut, Saxony, where, in 1727, the ancient protestant Unity of the Moravian and Bohemian Brethren [followers of John Huss] was resuscitated among a handful of spiritual descendants of those early confessors of evangelical truth, who left their ancestral seats in search of religious toleration. The Renewed Church of the United Brethren, or the Moravian Church of the present day, dates therefore from the year 1727. Before the expiration of the first decade of its existence, this Church of refugees was firmly established at different points on

* The Seminary for Young Ladies at Bethlehem—Nazareth Hall, a Boarding School for Boys, at Nazareth, Northampton Co., Penn., founded in 1785—Linden Hall, a Boarding School for Young Ladies, at Litiz, Lancaster Co., Penn., founded in 1794—and the Hope Academy for Young Ladies, at Hope, Bartholomew Co., Indiana, founded in 1866, are under the supervision of the Executive Board of the Province North. The Academy for Young Ladies at Salem, Forsyth Co., North Carolina, founded in 1802, is controlled by the Board of the Province South.

the Continent and in Great Britain,—and through its missionaries was preaching the Gospel to the Greenlanders, the North American Indians, the negro slaves of the West Indies and Surinam, and the Hottentots of Southern Africa. It is through this noble work and its widely distant centres in Greenland, Labrador, Canada, the United States, the Mosquito Coast, the West Indies, Surinam, South Africa, Australia and Thibet, that the Moravian Church of the present day is perhaps best known among her sister churches of Protestant Christendom.*

The American Moravian Church constitutes one of the three Provinces into which the Unity is at present divided, and embraces within its ecclesiastical limits a Church North and a Church South, with Bethlehem, Penna., and Salem, N. C., respectively for their seats of government. The Churches of Great Britain and Ireland constitute the British Province, and those of Germany, Holland and Russia the Continental,—with their seats of government respectively at London and Herrnhut. These Provinces are united into one Church, on the basis of a common historic descent, a common faith, and the prosecution in common of the work of Foreign Missions. Touching matters of constitution and government in their respective domains, however, and touching the enterprises in which they have engaged, whether the cause of home missions, education,† or local charities, each is an independent organization. The frame of government adopted by both Provinces and Unity is strictly representative. A Provincial Synod legislates for the Province, and in a Provincial Board is vested the executive power. A General Synod, convened as occasion may require, at Herrnhut, legislates for the Unity, and in a Unity's Board is vested the executive power.

THE MORAVIANS IN PENNSYLVANIA.

The Moravians effected their first permanent settlement in the British Provinces of North America, at Bethlehem, Penna., in 1741—after an unsuccessful attempt to colonize in Georgia. Encouraged in their enterprises in this direction by the British Government, which,

* According to recent returns, the number of converts attached to the Moravian Missions exceeds a grand total of 70,000.

† There are twenty-five Boarding Schools, conducted in the interests of the Continental Province; ten for boys and fifteen for girls. Those at Lausanne and Montmirail, Switzerland, and at Montauban, Province of Guienne, France, are most favorably and widely known. The British Province has fifteen; seven for boys and eight for girls.

by Act of Parliament,* granted them special privileges within its Colonial possessions, they resolved to plant their Church within its jurisdiction in the New World, with the Province of Pennsylvania for the centre of its operations, and a mission among the Indians as one of its principal objects. To this end the heads of the Church purchased lands in that Province—eventually becoming the proprietors of 10,000 acres in two parcels, lying within the limits of the present Northampton County—and in the interval between 1742 and 1762 annually forwarded colonists from abroad, some of whom were settled at points on these estates, and others, subsequent to 1752, on a great tract of 100,000 acres in western North Carolina. Bethlehem, as has been stated, was begun to be built in 1741, and immediately became the seat of the Board of general control, at the head of which stood the senior Bishop. It was the only settlement made on the lower Moravian tract in the Forks of Delaware. On the upper tract, six distinct improvements were made within the first ten years of its occupation, and in 1771 the town (now the borough) of Nazareth was laid out.

THE MORAVIAN ECONOMY.

For upwards of twenty years after entering Pennsylvania, the Moravians in that Province constituted one body politic, being united in an Economy. Coöperative as was this feature in their system of colonization, it differed materially from the communistic movements of a later day, in as far as aggrandizement in things temporal, either for the individual or for the corporation, was utterly foreign to its design and spirit. Its sole aim was the support of a Gospel ministry and the maintenance of foreign and domestic missions. It was for this that the mother-church ventured of her limited means in the purchase of real estate and in the transportation of colonists,—and to aid her in her efforts to extend Christ's kingdom, those colonists now voluntarily entered into an agreement to live and labor as members of one family. The surrender of personal property into a common treasury was no requirement for admission into this Economy. Its members contributed merely their individual labor for the common good, whether as artisans or husbandmen, and in return were supplied with the necessaries of life. The mutual obligation ended here. In this way the farms, mills and workshops which had been cleared or erected at different points, were made to do service in the interests of the work

* Entitled "An Act for encouraging the people known by the name of *Unitas Fratrum* or United Brethren, to settle in his Majesty's Colonies in America," being an Act of the 22d year of George II.

which the Church had taken in hand, the revenues accruing from them aiding materially in the support of a flourishing mission among the Delaware and Mohican Indians,* a stated ministry, and a corps of evangelists who preached the Gospel in the rural districts of the Province. The period of greatest activity in the history of the American branch of the Moravian Unity of the last century, falls within the times of its Economy. It was only when the spirit which had animated its founders began to decline, that it ceased to be efficacious as an auxiliary, and then it was dissolved. This came to pass in the spring of 1762. Subsequent to that year, the relations hitherto existing between the mother-church and her colonial dependencies began to be modified. The landed investments in this country, which were held by the former, for the use and behoof of the Unity, were, by synodical enactment, gradually conveyed to the American branch of the Church, with a view of enabling it to become self-sustaining. This change, in course of time, brought with it others touching matters of ecclesiastical constitution, government and polity, and shaping them gradually into their present form.

THE FIRST MORAVIAN BOARDING SCHOOLS

in this country were the institutions in which the children of the Moravian Economy were educated. As the parents of these children, by reason of the responsibilities they assumed, were incapacitated from providing for their offspring, the education and maintenance of the latter devolved entirely upon the Church. The sons and daughters of both laymen and clergymen were accordingly placed at schools, at Bethlehem and Nazareth, whose government, domestic arrangements and routine-life closely resembled those of the family, and which, in fact, were designed as far as possible to compensate the pupils for the loss of home. *Parental discipline, thorough instruction in useful knowledge and scrupulous attention to religious culture*, were characteristics of these early Moravian schools. With the dissolution of the Economy, which was followed by important changes in the polity of the Moravian settlements, these institutions were closed, and thereafter the Church provided merely for the education of the sons and

* The status of the Moravian mission among the Indians (Monseys, Delawares and Cherokees) of this country at present, is the following: *Stations*, 4; *Missionaries*, 8; *National Assistants*, 13; *Station Schools*, 2; *Pupils*, 53; *Converts*, 420. The Stations are New Fairfield (1792), Ontario, Canada West; New Westfield (1866), Franklin Co., Kansas; New Springplace (1801) and Wood Mount (1870), Cherokee Country, Indian Territory.

daughters of its clergymen and missionaries, either in day or boarding schools.

The first boarding school for girls in this country, under the auspices of the Moravians, was opened in Germantown in the spring of 1742. It was in charge of Benigna, the daughter of Count Zinzendorf, who accompanied her father to the new world. Others were subsequently established in the German districts of the then counties of Bucks and Berks. These were conducted in the interests of the Domestic Mission of the Church.

BETHLEHEM

was begun to be built in the spring of 1741 on a tract of 500 acres of land, situated at the confluence of the Menakasy Creek and the Lehigh or West Branch of Delaware, within the limits of what was then Bucks County. Its founder was Bishop David Nitschmann, a native of Zauchtenthal, Moravia, and the handful of men, who, under him, felled the first trees and blocked up the first house, were some of the colonists whom the Church had settled in Georgia in 1735. In December of 1741, immediately upon his arrival in the country, Count Zinzendorf visited the place and gave it the name it bears to the present day.

Between 1744 and 1762, Bethlehem was the home of Bishop Augustus G. Spangenberg, who, with his assistants Bishop J. Frederic Cammerhoff and Bishop Peter Boehler, (some time the intimate friend of the Wesley brothers) administered the secular and spiritual concerns of the Moravian Economy, and also directed the Church's twofold work of Foreign and Domestic Missions in the new world. In this interesting period of its history fell the so-called French and Indian war; and when, subsequent to Braddock's defeat, the enemy invaded the eastern portion of the Province, devastating with torch and tomahawk,—the secluded Moravian town was on several occasions literally a frontier-post, and almost in a state of siege. At exposed points it was stockaded, and into its large houses there now crowded hundreds of panic-stricken fugitives from the surrounding country. It had become a bulwark of the borders.

Its Revolutionary experiences were no less exciting; and although its inhabitants as a people scrupled to bear arms, and may not be reckoned among the patriots of the camp—nevertheless they contributed freely of their substance to the common cause, and ministered, twice in the course of the great struggle, to hundreds of sick and wounded of the Continental army. Such was the case for the first

time, when in December of 1776, following the success of the British arms on Long Island, the removal of the General Hospital from Morristown to points in the interior, became an imperative necessity. Bethlehem then received for its quota upwards of eight hundred of the two thousand in hospital. One hundred and ten of these lie buried on the borders of the present borough.

With the beginning of September of 1777, opened the most eventful period in the Revolutionary history of Bethlehem. For scarcely had the excitement incident on the arrival of two hundred prisoners of war (one hundred of these were partisans of Donald McDonald from the Cross Creek settlement, near Fayetteville, N. C.,) fully subsided, when intelligence came of reverses to the patriot army, succeeded by a rumor that Bethlehem had been selected as headquarters. On the 11th of September was fought the battle of Brandywine or Chad's Ford, at which point Washington had made an unsuccessful stand for the defence of Philadelphia. Following this disaster and Howe's movement upon the then federal city, the military stores of the army of the North were hurried inland from French Creek, and by the 23d of the aforementioned month upwards of nine hundred army wagons were in camp on the outskirts of Bethlehem. Meanwhile Baron de Kalb and a corps of French engineers had arrived, their errand being to select an advantageous position for the army in the vicinity of the town, should Howe follow up his successes, and compel its shattered regiments once more to make a stand. A change in that general's programme, however, drew the main army away, and thus the town failed to witness what might have proved a decisive engagement in a most critical period of the American Revolution.

On the 19th of September, Dr. Jackson of the Hospital, brought the following order from Trenton, addressed to the Rev. John Ettwein:

"Sir: It gives me great pain to be obliged by order of Congress to send my sick and wounded soldiers to your peaceable village, but so it is. We will want room for two thousand at Bethlehem, Easton and Northampton, and you may expect them on Saturday or Sunday. These are dreadful times. I am truly concerned for your Society, and wish sincerely this stroke could be averted; but it is impossible.

"WILLIAM SHIPPEN."

"On Saturday, the 20th Sept. 1777," writes a chronicler of those stirring times, "we began to realize the extent of the panic that had stricken the inhabitants of the capital, as crowds of civilians as well as men in military life began to enter the town in the character of fugi-

tives. Next day their number increased and toward evening the first instalment of sick and wounded arrived. Among the latter was General La Fayette and suite, General Woodford and Col. Armstrong. Congress, too, was largely represented by some of its most influential members, such as John Hancock, Samuel Adams, Henry Laurens and Charles Thomson." In the month of December the number of soldiers in hospital at Bethlehem, increased by daily accessions, and between Christmas and New Year upwards of seven hundred were crowded into what is the present central building of the Young Ladies' Seminary. Three hundred of these died in the course of the winter.

In the afternoon of the 15th of July, 1782, Washington, accompanied by two of his aids, on his way to headquarters, then at Newburg, arrived at Bethlehem. Having inspected various objects of interest in the town, he was shown through the house for the unmarried women, from whose bazaar, tradition states, he made a selection of "blue stripes for his lady and of stout woolen hose for himself. He also visited the house of the unmarried men, and in the chapel of the brotherhood sat down to a cold repast. On the morning of the 26th he resumed his journey. This was Washington's only visit to Bethlehem.

Passing over occurrences and events of minor importance which fell in this period of the history of Bethlehem, it remains to be stated as relevant to the subject-matter of this sketch, that the opportunity the public and men of influence in the nation then had of studying Moravian life and character and of acquainting themselves from personal observation with Moravian institutions, was auspicious for a people who had long been both misunderstood and misrepresented. And thus it came to pass that the Moravians, who were recognized as conscientious educators of youth in their own commonwealth, were soon sought to do service in that capacity in a new and wider sphere.

Having been repeatedly urged to engage in the cause of education outside of their own Church, the General Synod of 1782 sanctioned the assumption of such a responsibility on the part of the American Executive Board, entrusting the development of the project to Bishop John de Watteville, who was in the United States in the interval between 1784 and 1787.

Accordingly, on the *2d of October, 1785*, the then existing school for girls at Bethlehem (it had been established in January of 1749), having been reorganized and remodeled, *was opened in the interest of the American public as a Boarding School for Girls, under the auspices of the Moravian Church.* Such was the origin of

THE MORAVIAN SEMINARY FOR YOUNG LADIES AT BETHLEHEM,

which has now been in successful operation for ninety-one years. For that period of time the names of upwards of SIX THOUSAND pupils have been enrolled upon the Register of the venerable Institution. Sixteen Principals have thus far administered its affairs, and in the following order:

I.—*The Rev. John Andrew Huebner, 1785–1790.*

Mr. Huebner, a graduate of the Moravian Theological Seminary at Barby, Saxony, came to this country in the spring of 1780, and was settled in the ministry at Bethlehem. On the 12th of October, 1785, he assumed the duties of Principal of the newly organized school in connection with those of his pastorate. Its beginnings were small. Five of the inmates of the former institution, and fifteen day-scholars, in charge of three tutoresses, constituted the entire household,—and this was accommodated in a suite of apartments in one of those old-time buildings that stand near the Moravian Church, and date back to the year 1742.

Miss Elizabeth Bedell, a daughter of Mr. Israel Bedell of Staten Island, was the first pupil not of Moravian parentage. She was admitted in March of 1786. In May of 1787 Miss Aurelia Blakely, of Baltimore, followed, and at the close of that year the number of boarders reached seventeen.

How the Moravians proposed to conduct this new enterprise, and what they promised to do in things temporal and spiritual for the welfare of the young persons entrusted to their care, is inferable from the following code of rules, that were devised for the government of the household. They are the earliest on record, dating back to October of 1788,—and although many of the matters which they touch are apparently trifling, we are here distinctly pointed to those principles of moral, mental and religious culture which are the basis of true education. At the same time they introduce us to the routine-life of the Institution in the days of its infancy.

"For the maintenance of order in schools conducted similarly to ours, it is indispensable to adopt definite rules and regulations, the observance of which conduces to the happiness and comfort of individuals and the community. If ever our school is to prove beneficial to its members, and through them to society, our daughters must endeavor to comply cheerfully and at all times with these few and wholesome requirements, as such compliance will lead to habits of order and general proper deportment.

"When the bell rings at half-past five in the morning, all are expected to rise.

and in silence await the word from the tutoress who is on duty for the day, to proceed to their dwelling-rooms.

"At six o'clock the bell rings for breakfast. Quiet and strict order should be observed in going to and returning from the dining-hall in company with the tutoress. At table a hymn is sung, and the text for the day read; and it is expected that you all join, with cheerful hearts and voices, in thus praising your Lord, both before and after meals.

"As we have no servants to wait on our children, and we deem it well for young persons to learn to wait on themselves, one of our daughters from each room is appointed daily to sweep the room, dust the tables, and see to the proper disposition of the desks and chairs. After breakfast, each pupil attends in person to making her bed, and the different companies repair to their respective dormitories in company with their tutoresses.

"At eight o'clock the bell rings for school, and it is expected that the pupils have in readiness betimes what they need for recitation, that they repair quietly to their classes, take their allotted seats, and, rather than indulge in noise and idle talk, silently implore God's blessing and aid, so that they may engage with pleasure and profit in the duties before them. A proper and erect posture, as highly conducive to health, should be carefully observed when seated at the desk or otherwise occupied.

"When the bell summons to 'children's meeting,' our daughters should repair in silence to the chapel, two and two, in their respective divisions, attended by their tutoresses. No child is at liberty to excuse herself from attendance on this service. It would be a sad thing indeed if any of your number would not cheerfully devote a short half-hour to the praise and worship of her Redeemer. It is almost needless to add that boisterous deportment in returning from the house of God is also highly improper.

"In going to dinner, at a quarter of twelve, due order is likewise to be observed. At table, every thing should be done with decorum. If there is anything needed, let one at a time make known her wants: otherwise, those of your number who serve at table will be needlessly disturbed. It is unbecoming in young misses at boarding-school to murmur at the food that is set before them, and to treat the gifts of God with disrespect. Whatever is not agreeable, let it remain untouched, without expressions of dissatisfaction.

"The time after dinner till one o'clock is allotted you for amusement and recreation. Whatever is needed for the afternoon classes should be gotten in readiness in this interval.

"The hours from one to four are for recitations and classes, which you are expected to attend punctually, confining yourselves as much as possible to your respective rooms, and avoiding needless walking and visiting to and fro in the house. After school, your tutoresses will always do you the pleasure of accompanying you to walk, on which occasion you should leave the premises quietly, and, while in the streets, manifest, by your whole deportment, respect for the quiet of the place, whereby you will win the esteem of the residents and do credit to those who are concerned in your training.

"And, finally, I hope all our daughters regularly engage in evening devotions before retiring for the day, and, after these, in composed and serious frame of mind, commit themselves to the safe-keeping of God."

The rates at which pupils were charged in the year 1788, were the following:

"For Board, Washing and Tuition, the latter including the ordinary branches of an English education and instruction in the German language, per Quarter..... £5 —. —.
For Tambour-work and Drawing, per Quarter..... 17. 6.
For lessons on the Piano Forte or Guitar, per Quarter..... 17. 6.
For the use of Light, Fuel and School-books, per Quarter..... 15. —."

The age of admission at this time was from eight to fifteen years.

Seventy pupils were admitted into the school during Mr. Huebner's administration, which terminated in January of 1790. From 1790 to 1800 he was settled in the ministry at Litiz. Having been elected a member of the Unity's Executive Board, he returned to Europe in the last mentioned year, and died in office at Herrnhut in December of 1809. He had been consecrated a Bishop in May of 1790.

II.—*The Rev. Jacob Van Vleck, 1790–1800.*

Mr. Van Vleck was a native of New York, and his parents members of the church which the Moravians organized in that city in 1748. After having pursued a collegiate course of instruction in the school which was opened at Nazareth Hall subsequent to the dissolution of the Economy, he, in 1771, went abroad to prepare for the ministry at the Theological Seminary at Barby. Returning to his native country after a seven-years' absence, Mr. Van Vleck was ordained, and settled at Bethlehem in the capacity of assistant pastor. On being called to the head of the school in January of 1790, he issued the following circular:

Conditions of the Boarding-school in Bethlehem for the Education of Young Misses.

Children are admitted between the ages of eight and twelve years, and may remain at school, if parents desire, to the age of sixteen, unless their deportment should be such as not to admit of their longer continuance. Every possible attention will be paid to the health and morals of the children. On admittance, one guinea entrance-money is to be paid.

The price of boarding and common schooling is £20, Pennsylvania currency, per year, payment to be made at entrance quarterly in advance, and so continued.

Under common schooling are comprised Reading, Writing, Grammar, History, Geography, Arithmetic, plain Sewing and Knitting.

For instruction in Music, if desired, two guineas per year is charged.

For instruction in fine Needlework, including Drawing, also two guineas per year.

Clothing, medicine, books, paper and other contingent expenses, are a separate charge, and are to be settled quarterly. In bedding they may be found for twenty shillings per year. The dress is to be decent, avoiding excess and vanity.

It is desired that such as are applied for should have had the measles and smallpox.

Application, informing him of the age and character of the child, to be made in writing to the REV. JACOB VAN VLECK.

P.S.—As many parents and guardians have signified their desire that their children might also be taught the French language, we have now the pleasure to inform them that a lady well versed in this language has arrived from Europe, with the intention to give lessons in the same. As the maintenance of said lady, as well as the expenses of her voyage and journey from Europe, will fall upon the school, we trust it will not be deemed unreasonable that an extra charge of five Spanish dollars per annum should be made for instruction in French.

The steadily increasing number of pupils calling for ampler accommodations than could be provided in the house they were occupying, it was resolved to erect a commodious building for the Institution on a plot of ground immediately in the rear of the old Economy houses. It was completed in the course of the year 1790, and festively entered on the 12th of April, 1791. The number of boarders and day-scholars connected with the school on that day was eighty-eight. The number of tutoresses was ten.*

* When in the spring of 1857 this building was demolished, there was found well preserved in the corner-stone which had been laid in May of 1790, a memorial document, containing among other records the following that bears upon this sketch:

In the Name of our LORD JESUS CHRIST,
who willeth that children should come to Him,
and be brought up in the nurture and admonition
of Him,
with the approbation of the Reverend the
Directors of this and all other Brethren's Congregations
in Pennsylvania and adjacent States,
Reverend the Directors of the Unitas Fratrum,
and with the blessing and prayers of the whole congregation
of this place;
(in order to enlarge the Girls' Boarding School
instituted in this place in the year 1785,
and which within 5 years increased so much
that the present number of pupils amounts to 69.)
In full reliance and confidence that this
undertaking will be graciously owned and prospered
by our Lord Jesus Christ,
the great Friend of Children,
by His and our dear Father in Heaven,
and by the Holy Spirit,
The Foundation Stone of this Building
is laid,
Bethlehem, the 2d day of May, in the year
of our Lord one thousand seven hundred and ninety.

The institution of the Boarding-School for the education of girls of different

"Having examined the list of candidates for the Boarding-School of young ladies in Bethlehem," writes Mr. Van Vleck in a circular, under date of June 13, 1797, "I find a greater number entered than I have prospect of accommodating in the course of this and all next year. I would therefore take this means to announce my determination to drop entering names for the present, and request *that no applications may be made before the expiration of eighteen months from this date.*"

Three hundred and sixty-five pupils were admitted into the Institution during this prosperous administration. In June of 1796, Mrs. Thomas Lee, of Park Gate, near Dumfries, Virginia, niece to President Washington, on his recommendation, applied for the admission of her daughter. Referring to the Register of this period we find on record the well-known names of Sumpter, Huger, Alston, Bayard, Elmendorf, Heister, Morton, Addison, Butler, Reddick, Coleman, Sergeant, Bleecker, Lansing, Livingston, Vanderheyden, Rosevelt, &c.*

In December of 1800 Mr. Van Vleck severed his connection with the school. From 1802 to 1809 he was Principal of Nazareth Hall. He next labored in the ministry successively at Nazareth, Litiz, and Salem. In 1815 he was consecrated a Bishop and removed to Bethlehem. At that place he died in July of 1831.

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ages from other parts, in combination with the then existing Girls' Œconomy and Town School, was resolved on in the General Helpers' Conference on the 2d day of March, in the year 1785, in the presence of the Reverend Bishop of the Brethren's Church, Johannes de Watteville, then on a visit to the Brethrens' congregations in North America, at the same time when the instituting of a Pædagogium in Nazareth Hall was concluded upon.

In May, 1786, the first child from other parts, viz.: Miss Elizabeth Bedell, from Staten Island, came into this school, and in May, 1787, Miss Aurelia Louisa Blakely, of Baltimore, arrived here, and was followed in the same year by five others from Baltimore, one from St. Jan, and two from St. Croix; so that, at the end of the year 1787, the Œconomy consisted of fifteen children, who, together with the Town School, were under the care of four Sisters.

In the year 1788, eleven in number from Baltimore, Connecticut, and other parts were admitted, and at the end of the said year the number was twenty-four, under the care of five teachers.

At present, the whole number of boarders and those that attend the school amounts to eighty-eight, under the care of ten Sisters.

* Under date of February 20, 1793, there is the following record in the entry-book: "Mr. Jacob Wetherside, of Chestertown, Eastern Shore, State of Maryland, applied for *six daughters, from twelve to one years of age, to succeed one another.*"

III.—*The Rev. Andrew Benade, 1800–1813.*

Mr. Benade was educated for the ministry in the Theological Seminary at Barby, came to this country in the autumn of 1795, and first served his Church in the capacity of a tutor at Nazareth Hall.

In December of 1800 he was called to preside over the Institution of which we write. In its interests he labored with signal success for upwards of twelve years, improving its internal arrangements, elevating the standard of its instruction, and extending the sphere of its usefulness. Four hundred and thirty-two pupils entered during his administration.

The death of Mrs. Benade, in October of 1809, was an irreparable loss for the members as well as for the head of the Institution, in which she had so long sustained the character of a kind and devoted foster-mother.

Having been called to the pastorate of the church at Litiz, Mr. Benade, in January of 1813 severed his connection with the school. In 1822 he was consecrated a Bishop and was settled at Salem, N. C. Returning to Bethlehem in 1836, he took his seat in the Executive Board of the Province North, and for thirteen years was its presiding officer. In 1849 he retired from active life. He died at Bethlehem, in October of 1859, in the ninety-first year of his age.

IV.—*The Rev. Lewis Huebner, 1813;*

administered the affairs of the Institution for the brief period of eleven months. He died on the 6th of December 1813.

Mr. Huebner was born at Nazareth, and entered the Hall in the capacity of a tutor on the opening of the Boarding School for Boys, in October of 1785.

V.—*The Rev. John G. Cunow, 1813–1815.*

Mr. Cunow, a graduate of the Theological Seminary at Barby, came to this country in the summer of 1796, and was the Financial Agent of the Unity's Executive Board for the Province North, at the time he was called to succeed the late fourth Principal.

In the autumn of 1815 the Institution was removed to its present site, into a four-story building on the main street of the town, which, since 1748 had been held by the so-called Single Brethren's Economy.* Twice in the Revolutionary War, as has been stated,

* This is the so-called "old house" of the present Seminary, not unlike Nazareth Hall as to its architecture, being built on the model of the Silesian manor-house, to which model the Moravians were very partial in the times of their Economy.

this building was converted into a hospital; in the interval between December of 1776 and March of 1777,—and again in the winter of the last mentioned year. In April of 1814 it was purchased by the Trustees of the School, and having been thoroughly renovated, was entered by the pupils on the 10th of November, 1815. On that day there were one hundred and eight persons belonging to the household, and twenty-four day-scholars in attendance. The boarders were divided into six room-companies, in charge of twelve tutoresses.

Nine hundred and sixty-five pupils had up to this time been admitted into the Institution.

Many were the conveniences afforded to the inmates by the ample accommodations of their new home; among the much-needed comforts was an Infirmary, which was given in charge of a resident matron.

Upwards of six acres of land, situate in the rear of the buildings, being included in the purchased property, a portion of the plot was laid out as a park, and planted with trees and shrubs. This was the beginning of the "pleasure grounds."

A few weeks after the important event in the history of the Institution just recorded, Mr. Cunow closed his career as Principal. In 1821 he returned to Europe. The last years of his life were spent at Königsberg, a Moravian settlement in Prussia. He died in 1829.

VI.—*The Rt. Rev. Charles G. Reichel, 1815–1816;*

since 1811, President of the Executive Board of the Province North and senior Bishop at Bethlehem, was Principal of the school in the interval between November of 1815 and February of 1816.

Mr. Reichel was the first Principal of Nazareth Hall. In 1818 he returned to Europe. He died in 1825.

VII.—*The Rev. Henry Steinhauer,* 1816–1818.

Mr. Steinhauer was born at Haverford West, South Wales, in February of 1782, and was educated for the ministry at the Barby Theological Seminary. He first served his Church in the capacity of a tutor in the Boarding School for Boys at Fulneck, Yorkshire. Ill health compelling him to resign this position, he removed to London and subsequently to Bath, where he was residing, when in the summer of 1815 he was called to the head of the Institution of which we write.

On his arrival at Bethlehem in February of 1816, Mr. Steinhauer at once entered upon the duties of his new position. For this he was eminently fitted, and in it he labored with much acceptance and with credit to the Institution over which he presided.

In June of 1818 the "Musical Entertainment" customarily given by the pupils at the close of the annual term, was held for the first time in the Moravian church, and was followed by a four weeks' vacation. Hitherto there had been no such recess.

The number of pupils now reached one hundred and thirty, a seventh division or room-company was organized, fourteen resident tutoresses being employed.

While thus in the prosecution of a noble work, and in the very prime of early manhood, this amiable and gifted Christian educator, was in July of 1818 removed from the sphere of his usefulness by death.

Mr. Steinhauer was well known and highly respected as a scholar and a man of science, beyond the pale of the Moravian Church. In October of 1817 he was elected a member of the Philosophical Society at Philadelphia. The pages of its Transactions contain contributions from his pen.

The vacancy occasioned by the demise of the seventh Principal was filled for the interval between July of 1818 and January of 1819, by

VIII.—*The Rev. Charles F. Seidel,*

one of the pastors of the Bethlehem Church.

Forty-four pupils were admitted by him and the number rose to one hundred and forty.

IX.—*The Rev. John F. Frueauff, 1819–1821.*

Mr. Frueauff, a graduate of the Barby Theological Seminary, came to this country in the autumn of 1788, having been called to serve his Church in the capacity of a tutor at Nazareth Hall. His first appointment in the ministry was at Schœneck, near Nazareth. Subsequently he labored as pastor in Philadelphia, Nazareth and Litiz, and was sometime Principal of Linden Hall.

In January of 1819, he was appointed to the head of the Institution at Bethlehem. One hundred and fifteen pupils entered during his term of office.

Mr. Frueauff, at the time of his death in November of 1839, was a member of the Executive Board of the Province North.

Mrs. Frueauff died at Bethlehem in August of 1828.

X.—*The Rev. Lewis David de Schweinitz, 1821–1822.*

Mr. de Schweinitz, a great-grandson of Count Zinzendorf in the maternal line of descent, was born at Bethlehem, and was educated

for the ministry at the Moravian Theological Seminary at Nisky, Prussia. His first appointment in the service of his Church was in the American Province South. Thence he was called to Bethlehem, in 1821.

Forty-one pupils were admitted into the Institution during his incumbency, which covered the interval between December of 1821 and August of 1822. In the last named month he was appointed Financial Agent of the Unity's Executive Board for the Province North. At the same time he was a member of the Provincial Executive Board and senior pastor of the Bethlehem congregation. He died in February of 1834.

Mr. de Schweinitz was widely known and highly esteemed outside of his own church, both in this country and abroad. He was a member of the Academy of Natural Sciences and of the American Philosophical Society, and a corresponding member of several leading scientific associations on the Continent. His name is to the present day an authority in matters touching the domain of Flora.

Mrs. de Schweinitz died at Bethlehem in October of 1858.

XI.—*The Rev. Charles F. Seidel, 1822–1836,*

a native of Saxony and a graduate of the Nisky Theological Seminary, came to this country in 1806 and received his first appointment in the Province South. Between 1809 and 1817 he was Principal of Nazareth Hall.

In August of 1822, Mr. Seidel was called to the head of the Institution of which we write, administering its affairs with eminent ability for fourteen eventful years, in which period he admitted six hundred and forty-two pupils.

Mr. Seidel did much towards elevating the schools of music, both vocal and instrumental, and the beginnings of the reputation the Seminary at present enjoys for the excellence of its instructions in this ornamental branch of female education, were made by its highly accomplished eleventh Principal.

He also enlarged and beautified the grounds.

In the summer of 1826, a residence conveniently situated near the school was exchanged by the Principal for a suite of apartments in one of the Economy buildings, hitherto occupied by himself and his predecessors in office.

The patriotism of the young ladies at the Institution in 1826, is on record in the following correspondence:

"BETHLEHEM, September 23, 1826.

"TO HIS EXCELLENCY JOHN QUINCY ADAMS,

President of the United States:

"Your Excellency will pardon the liberty which the undersigned, Principal of the long-established Seminary for female education at Bethlehem, Penna., presumes to take in addressing to you these lines.

"The pupils of our Institution wishing to demonstrate their profound respect for Mrs. Adams, have prepared a piece of ornamental needle-work, which they have requested me to present in their name to your honored lady. Confident that Mrs. Adams will accept this trifling token of respect, the members of the youthful community under my charge offer it in childlike simplicity of purpose. I would request that you be pleased to point out an address according to which it can be forwarded to her conveniently and in safety.

"Permit me to subscribe myself, with the assurance of the most perfect respect,

"Your Excellency's most obedient servant,

"CHARLES F. SEIDEL."

To which Mrs. Adams replied:—

WASHINGTON, November 7, 1826.

"TO THE YOUNG LADIES OF BETHLEHEM SEMINARY:

"The extreme ill health under which I have labored ever since my return to Washington has prevented the earlier acknowledgment of the receipt of the elegant specimen of workmanship so beautifully executed by the pupils of the Bethlehem Seminary and presented to me in so flattering a manner.

"The great interest I must ever take in the exertions of my sex to attain to excellence and perfection in the cultivation of their minds and in the acquirement of useful and elegant accomplishments, may perhaps entitle me to express my admiration of the work with which you have honored me, in which the purest taste and neatest execution are conspicuous, and return my grateful thanks for the honor thus conferred on me by the distinction so bestowed,—a sense of which is deeply impressed on my heart.

"With assurances of the highest respect, permit me to offer to the young ladies of the Bethlehem Seminary the best wishes for their happiness and prosperity.

"LOUISA CATHARINE ADAMS."

Mr. Seidel severed his connection with the school in March of 1836. Subsequently he was senior pastor of the Bethlehem congregation and sometime a member of the Executive Board of the Province North. In 1855 he retired from official life, and died at Bethlehem in April of 1861.

Mrs. Seidel died at that place in October of 1857.

XII.—*The Rev. John G. Kummer, 1836–1843.*

Mr. Kummer was born on the island of St. Thomas, was educated at Nazareth Hall, and entered the service of his Church in the capacity of a tutor at that school in 1815. From 1826 to 1830 he was Principal of Linden Hall. In the last named year he was settled at Nazareth.

Mr. Kummer entered upon the duties of Principal of the Young Ladies' Seminary at Bethlehem in March of 1836, and with his energetic wife labored in its interests for seven years.

The 21st of May, 1836, was appropriately observed as the fiftieth anniversary of the day on which the first pupil was admitted into the Institution.

Mr. Kummer engaged the services of a drawing-master,* introduced Physics and Chemistry into the course of study, employed a Professor to lecture on these and other scientific branches, and added largely to the stock of Philosophical Apparatus.

On the 18th of November, 1842, his wife was called from the midst of her activity to the eternal world.

Three hundred and seventy-five pupils entered the Seminary during this administration.

On retiring from its head, Mr. Kummer was settled at Litiz. At that place he died in August of 1846.

In the interval between October of 1843 and June of 1844,

XIII.—*The Rev. John G. Herman,*

senior pastor of the Bethlehem congregation and a member of the Provincial Executive Board, was acting Principal.

Mr. Herman had been Principal of Nazareth Hall between 1829 and 1837. In 1844, on being called to the Missions-Department of the Unity's Executive Board, he sailed for Europe. In 1846 he was consecrated a Bishop. On his return from abroad in 1849, he was settled at Salem and was appointed President of the Executive Board of the Province South. He died in July of 1854, in the State of Missouri, while on an official visitation to the Cherokee Mission in the Indian Territory.

Mrs. Herman died at Salem in January of 1869.

XIV.—*The Rev. Henry A. Shultz, 1844–1847.*

Mr. Shultz was born at Hope, a mission station in Dutch Guiana, S. A., and was educated at the Theological Seminary at Nazareth. His first appointments in the ministry were in the Province South. Thence he was called, in 1842, to the pastorate of the Moravian church in Philadelphia.

Mr. Shultz introduced painting-in-oil among the accomplishments taught at the Institution,—purchased a collection of Grunewald's

* Gustav Grunewald, a meritorious artist, who was connected with the Institution for more than thirty years, (1836–1868).

works in colors, crayon and pencil, and formed a "select class," some members of which were, under his direction, trained for teachers. He also erected a gymnasium.

Four hundred and fifteen pupils were admitted into the Seminary during this administration.

In October of 1847, Mr. Shultz was called to the pastorate of the Bethlehem church. In 1848 he was elected a member of the Executive Board of the Province North. Subsequently he was pastor at Litiz, Lancaster, Bethlehem and Nazareth. In 1864 he was consecrated a Bishop. He retired from official life in 1871 and resides at Bethlehem.

Mrs. Shultz died at that place in December of 1849.

XV.—*The Rev. Herman J. Titze, 1847–1849,*

a graduate of the Moravian Theological Seminary at Gnadenfeld, Silesia, came to this country in 1832, and entered Nazareth Hall in the capacity of a tutor. His first appointment in the ministry was at Gnadenhuetten, Tuscarawas Co., Ohio.

Mr. Titze entered upon the duties of Principal of the Seminary in October of 1847, and during his administration admitted ninety-four pupils.

In the summer of 1848 a two-story addition was built at the southwest corner of the house. The chapel on the upper floor was dedicated to the worship of God, by the late Bishop William Henry Van Vleck on the 3d of October of the aforementioned year. The lower floor was occupied as a refectory.

On severing his connection with the Institution, Mr. Titze was sometime a Professor in the Theological Seminary and subsequently pastor of the congregation in West Salem, Edwards Co., Illinois. He has retired from official life, and at this writing is a resident of that place.

Mrs. Titze died at West Salem in March of 1865.

XVI.—*The Rev. Sylvester Wolle,* 1849–1861.

Mr. Wolle was born in 1816 near Nazareth, and was educated at the Theological Seminary at that place. Having served four years in the capacity of a tutor at Nazareth Hall, he was settled in the ministry at Schœneck and subsequently at Gnadenhuetten, Ohio. From the latter place he was called to the head of the Young Ladies' Seminary at Bethlehem, in July of 1849. Its affairs he administered for twelve eventful years with unprecedented success.

Recognizing the importance of affording his pupils all due advantages for the acquisition of knowledge, in order that the Institution entrusted to his care, while maintaining its traditional prestige for thoroughness and excellence of instruction, might compete with other seminaries of the day in meeting the requirements of new modes of thought and new generations of men, its sixteenth Principal wrought zealously for the attainment of this end. He accordingly remodeled the course of study, introduced regular Professors into his corps of teachers, and to raise the standard of the schools of music both instrumental and vocal, engaged the services of graduates of the Conservatories of Music on the Continent.*

These changes were soon productive of most gratifying results; the number of pupils increased from year to year, and at the close of the annual term in June of 1853, reached one hundred and fifty-seven.

It becoming evident that ampler accommodations than could be furnished in the "old house" were requisite to meet the demands of a steadily growing patronage, Mr. Wolle, as early as 1852, projected the erection of a new building, vacated the residence occupied by himself and his predecessors since 1834, and discontinued admitting day-scholars.

In midsummer of 1854, the work of erecting the present east wing of the Seminary buildings, was auspiciously begun. This addition was occupied in the month of November. It is a handsome four-story brick dwelling, admirably arranged as to its interior for its intended use, heated by furnaces and conveniently supplied with gas and water. The Principal occupies a suite of apartments on the first floor. The reception rooms are embellished with paintings by Grunewald.†

* In a rendition of "The Creation" by the Philharmonic Society of Bethlehem at their musical anniversary in June of 1853, the parts of the score for female voices were assigned to the select choir of the Seminary. "The Seasons," "The Lay of the Bell," "Paradise and the Peri," "The Lyric Songs of Athalie," and portions of "The Messiah," "The Last Judgment," and the "Stabat Mater," were works of the great masters of harmony, with which the pupils of 1852 to 1858 were familiarized, and which they interpreted at their musical entertainments with truthfulness that would not have been discreditable to professional vocalists.

† It was at a dinner given to the Trustees of the Institution by the Principal, when the new building was occupied, that the preparation of a memorial volume relating to the Seminary's rise and progress was proposed and its execution entrusted to one of the then Professors. The work, entitled "*A History of the Rise, Progress and present condition of the Moravian Seminary for Young Ladies at Beth-*

Mr. Wolle also laid out the grounds of the Institution anew, and in 1852 included a portion of the so-called "Sisters' Hill" within their limits. This was sometime the "deer-park."

The accommodations afforded by the new addition being no longer adequate, in the spring of 1859, ground was broken in view of erecting at the west end of the "old house," a wing in all respects similar to the one completed in 1854. This wing includes a well-appointed Infirmary, has a swimming-bath in the basement, and is provided with all modern conveniences.

In the early spring of 1857 Mr. Wolle, having been elected a delegate to the twenty-seventh General Synod of his Church which convened at Herrnhut in June of that year, sailed for Europe. He was abroad seven months; his brother, the Rev. Francis Wolle, meanwhile administering the affairs of the school.

Having been chosen a member of the Executive Board of the Province North in the spring of 1861, Mr. Wolle severed his connection with the Institution, whose interests he had so materially advanced and into which he had admitted upwards of one thousand pupils. The highest number at one time under his care was two hundred.

Mr. Wolle died at Bethlehem in August of 1873. Mrs. Wolle resides at that place.

Such is the brief record of men who engaged in the cause of education, not for emolument's sake, nor for a name; but because they believed with their Church that the Gospel ministry is doing a noble work in training the young for usefulness in this life, and in bringing them under influences that may be effective toward fitting them for the life to come.

Not all of these, it is true, labored with equal success; it was perhaps that some labored under discouraging circumstances and in trying times, and others in auspicious days and in the years of plenty; yet the record of them all, it must be said, is one of faithfulness to

lehem, Pa., with a Catalogue of its Pupils, 1785–1858, by W. C. Reichel," appeared in 1858 from the press of J. B. Lippincott & Co., Philadelphia. Besides an outline history of the Institution, "*The Souvenir*" contains Catalogues of its Principals, Tutoresses and Pupils, copious extracts from a Journal of occurrences conducted by its junior pupils prior to 1800, and transcripts of Dialogues prepared for use on public occasions,—and is illuminated with portraits of Principals, views of the Seminary buildings at different periods, and of scenery in the neighborhood of Bethlehem. A second edition of the work, revised and enlarged, with a continuation of the history and Catalogues to 1870, by W. H. Bigler, was issued in that year.

duty in reliance upon the Divine aid. And it was perhaps because of this, and because of the faith of its founders, who in faith dedicated the Institution in its infancy, to the service of the Master,—and because the childlike faith of the fathers was held sacred and cherished by the children, that the gates of this now time-honored seat of learning have been permitted to stand open for ninety-one years for the entrance of mothers and daughters and daughters' daughters—and for the Christian education of those to whom is chiefly committed the training for good or evil of the successive generations of men.

More than SIX THOUSAND pupils, as has been stated, have been admitted up to this time into the Moravian Seminary at Bethlehem. Of some of these there is no knowledge; and large is the number that has passed into the eternal world. For those who still tabernacle in the flesh, be it in the latter days of their pilgrimage or in the glory of womanhood, their Alma Mater has diminished naught of her interest; and she rejoices as often as she learns that her children gone out into the world are ornaments to society, and that in their households they teach the lessons of heavenly wisdom she strove to inculcate in the days of their girlhood at school.

XVII—*The Rev. Francis Wolle, 1861,*

the present well-known Principal of the Moravian Seminary for Young Ladies at Bethlehem, was born near Nazareth in 1817, educated at Bethlehem, and first served his Church in the capacity of a tutor at Nazareth Hall, from 1839–1846. In 1856 he was appointed Vice-Principal of the Institution at whose head he has now stood for almost fifteen years.

In that interval of time he has built successfully upon the foundation laid by his predecessors, and has been signally prospered in his labors, having admitted nearly three thousand pupils.

The largest number registered for any one academic year in the annals of the school, was for the year ending with June of 1866, and reaches three hundred and eighteen.

In December of 1863 the Rev. Francis Holland (the present Principal of the Hope Academy for Young Ladies) was appointed Vice-Principal, and in 1866 he was succeded in that office by Mr. Benjamin Van Kirk, the present incumbent.

The fiftieth anniversary of the occupation of the "old house" in 1815, was festively observed on the 10th of November, 1865.

The chapel erected by the fifteenth Principal in 1848, being found too small to accommodate the numerous friends who desired to be

present at the semi-annual entertainments, and to seat the members of the household on special religious occasions, ground was broken in the autumn of 1867 for the erection of a more commodious structure. In July of 1868, the building was finished, and on the 9th of the month the chapel on the upper floor was dedicated to the worship of God. The new wing, which joins the old chapel on the south, has three stories, and its first floor is occupied as a refectory. An organ was erected in the Chapel in the summer of 1869.

In the summer of 1873, Mr. Wolle was constrained to add a fourth wing to the buildings thus far erected and occupied. It joins the chapel on the south, has four stories, contains a gymnasium, a large lecture-room, and a suite of dwelling rooms and dormitories. At the same time he built a large and well-appointed steam laundry.

The present number of pupils at the Institution is one hundred and eighty.

THE PRESENT STATUS OF THE MORAVIAN SEMINARY FOR YOUNG LADIES AT BETHLEHEM.

Design and Character of the Institution.—Proprietorship.—Board of Trustees.—The Principal.—The Corps of Teachers.—Revenues.—Location and Buildings.—Valuation of Property.—Domestic and Scholastic Arrangements.—Government and Mode of Instruction.—Course of Studies.—Archives.—Calendar.—Expenses of Board and Tuition, &c.

The Design

of this Institution, which is included among the Church enterprises of the Province North of the American Church, is substantially the same as was had in view by its founders. As to its character, it professes to be a school in which *the moral and religious training of the young is shaped after the teachings of Christ, and by no means subordinated to the acquisition of mere human knowledge.* It has never sought the reputation of a *fashionable* school.

The Proprietorship

of the Seminary and its properties is legally* vested in the "Board of Elders," or Executive Board of the Province North; the members

* The Institution was incorporated by Act of Legislature of Pennsylvania, April 3d, 1863; the charter then granted in no wise, however, modified the Proprietorship, which since 1785 has been vested in the predecessors in office of the present Board.

of which Board reside at Bethlehem, and are three in number.* These also constitute

The Board of Trustees,

who, according to the charter of the Institution, "have the care and management of the School and of its estates and properties, and have power to make all needful by-laws and regulations for the appointment of competent professors and teachers, for the fixing and paying of all salaries, for the fixing of the prices of the board and tuition of the students, for the studies and exercises of the students, and for the general well-being of the school."

In them is vested the power of appointing

The Principal

who is chosen from among the clergymen of the Church.

The Corps of Teachers

consists, at this writing, of twenty resident tutoresses; ten teachers of special branches, to wit: German, French, Latin, Vocal and Instrumental Music, fine Needle-work and Wax-work; four Professors, to wit: two of Music, one of Natural Sciences, and one of Painting and Drawing; and two occasional Lecturers on Elocution and Natural History.

The Revenues

of the Institution, (after allowing for repairs and improvements,) are added to those accruing from a funded capital and other properties held in trust by the "Board of Elders" for the use and behoof of the Church. These joint revenues are expended in part for the support of the ministry in needy churches, in part for the education of ministers' sons and daughters, in part for the maintenance of ministers' widows and of ministers retired from active service, and in part for incidental charities.

Thus it will be seen, that the Institution is laboring *indirectly* also in the interests of the Gospel of Christ.

The Borough of Bethlehem

dates back to the spring of 1741, when the Moravians made the first improvement on the Allen tract in the Forks of Delaware and began to build Bethlehem. Although the Economy, of which it was the

* The Rev. Robert de Schweinitz, the Rev. Lewis F. Kampmann, and the Rev. F. R. Holland, are the present Trustees.

central point, was dissolved in 1762, Bethlehem continued a close settlement and was inhabited exclusively by Moravians as late as 1844. In that year, however, the changes which that people in this country was beginning to effect in reference to the occupation of its estates, authorizing the General Proprietor to dispose of lands and lots in fee-simple to purchasers other than Moravians,—lost for Bethlehem its distinctive character. It ceased to be a denominational settlement and was incorporated a borough in March of 1845. According to the census of 1850, its population was 1506. Since then it has steadily increased; a growth which is owing partly to its situation in the heart of the valley which is the thoroughfare of the great traffic in anthracite, and partly to its close connection with the eastern cities by rail. In 1860 its environs on the south bank of the Lehigh were selected as the seat of an iron industry, which has now assumed magnificent proportions. Works for the production of spelter and zinc oxide were erected there in 1852. Around these there has gradually crystallized the borough of South Bethlehem, incorporated in August of 1865, with a population of 3,556, according to the census of 1870.

The population of Bethlehem borough, according to the census of 1860, was 2,834,—according to the census of 1870, 4,512. The present population of the two boroughs and the adjacent suburban villages, may not be far from 15,000, and should the rate of increase for the future be at all commensurate with that of the past, the time may not be distant, when the so-called "Bethlehems," will be consolidated and incorporated a city.

Bethlehem is well situated on high ground on the left bank of the Lehigh, and has good water and a salubrious atmosphere. The scenery in its immediate neighborhood is confessedly beautiful, and there are points along the river and its embowered islands which are quite unique in their charms. These have been favorites with the successive generations of pupils at the Seminary.

Excepting the row of ancient looking stone dwellings on Church street and the precincts of the Moravian cemetery, there is little left to tell of the olden time. All things else are modern and new, and there is a freshness about them which speaks of the vigor of youth and presages a prosperous growth for the future. The town is compactly built, the streets are wide and well-shaded with trees, and the residences, stores, hotels and churches indicate a people of taste, thrift, intelligence and enterprise.

Bethlehem is an important station on the Lehigh Valley R. R. and the Lehigh and Susquehanna Branch of the Central R. R. of New

Jersey, and is also the terminus of the North Pennsylvania R. R.—being in this way closely connected with the great national highways of travel. Telegraphs, Expresses and twenty-one incoming and outgoing daily mails afford additional facilities of communication with every part of the country.

The Seminary

is conspicuously located, near the Moravian church, and has a frontage of 232 feet on what was in the original plan of the settlement intended to be its public square. As has been stated, its buildings were erected at six different times, in the interim between 1748 and 1873, and constitute an imposing pile, on a plot of five acres of ground.*

There is a truck-farm of eleven acres belonging to the Institution.

The Seminary has never been aided in the way of grants and endowments. Its estates and properties have accumulated in the course of time, and the increase on the original investment is due to the labor of those who have successively administered its affairs.

The Valuation

of these estates and properties, including furniture, stock, equipments, &c., &c., may not be far from $100,000.

The Domestic and Scholastic Arrangements

adopted, are such as are believed to be conducive to the comfort, welfare and mental progress of the pupils.

The pupils of the Institution are under constant supervision, and to admit of this, are divided, on the basis of age, into companies of from fifteen to twenty, each company being under the care of a tutoress. She is required to be with her charge in their rooms after recitations, in leisure hours as well as in the hours assigned to preparatory study, and to accompany them on their walks, to the Chapel, the refectory and dormitory. Two tuoresses share the duties and responsibilities of supervision for each company, and sleep in the company's dormitory.

The pupils of the Institution take their meals in a common refectory.

The wardrobe of the junior members of the household is given into the care of the tutoresses of the junior department.

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* A model of the Seminary buildings, on a scale of one-eighth of an inch to the foot has been recently made, and is to be placed, together with specimens of needle-work and paintings in water-colors, executed by pupils who were inmates of the Institution between 1785 and 1800, in "Pennsylvania Educational Hall," at the Centennial Exhibition.

The Infirmary is in charge of a resident matron and an assistant matron.

The acting physician is the medical director of the household.

The Principal's lady is the General Superintendent of its various departments.

Touching *Scholastic arrangements*, the pupils of the Institution are divided into classes of from fifteen to twenty,—such division being based upon proficiency, and not upon age—and are assigned accordingly to one of the following four Departments: *Primary, Middle, Junior* or *Senior*.

Such pupils as have finished the course of study prescribed for the higher departments with credit, are, on leaving the Seminary, furfurnished with certificates to that effect—the charter of the Institution providing for this distinction, as follows: "The Trustees, in connection with the Principal and his assistants shall have power to grant and confer such degrees in the liberal arts and sciences of such branches thereof to such students of the Seminary or others as from their proficiency in learning they may deem justly entitled to such honors, and such as are usually granted by Institutions of a similar kind and to grant diplomas or certificates under their common seal as may authenticate and perpetuate the memory of such graduation."

The Course of Study

embraces the following branches:

a. For the *Primary Department*—Spelling and Definitions, Reading, Writing, Arithmetic, Grammar, Geography, History of the United States, and Biblical History.

b. For the *Middle Department*—The same, with the use of Lyman's Historical Chart, substituted for United States History, and Analysis.

c. For the *Junior Department*—Grammar, History continued, Political and Physical Geography, Astronomy, Arithmetic and Algebra, Geometry, Natural Philosophy and Chemistry, Rhetoric, Book-keeping, Natural History, Physiology and Latin.

d. For the *Senior Department*—Rhetoric, Criticism, Prosody, English and General Literature, Logic, Mythology, Physical Sciences continued, Algebra continued, Geometry continued, Moral Science, Intellectual Science, Mineralogy, Geology, Botany, Latin, etc., etc.

Exercises in Composition, Reading, Penmanship, and Arithmetic, are common to all classes.

Optional Branches are the following: French, German, Italian, Spanish, Drawing in Pencil and Crayon, Painting in Oil or Water

Colors, Music on the Piano Forte, Guitar, Organ and Harp, Singing, Ornamental Needle-work and Work in Wax. For these an extra charge is made.

Special courses of Lectures on Natural History and Elocution are delivered before the pupils of the Institution annually, by professional Lecturers.

The departments of Chemistry, Physics, Physiology, Mineralogy, Ornithology and Botany, are well supplied with scientific apparatus or cabinets of specimens.

The Library of the Institution contains upwards of *five thousand* volumes.

There are forty-six pianos and two cabinet organs in use.*

Government and Mode of Instruction.

The government of the household aims at instilling right principles and forming good habits. Hence the pupils are amenable to a code of rules touching their moral obligations as individuals and their duties as members of a family; while the constant supervision which characterizes the daily *regime* enables the tutoresses to exercise an influence for good over their charge, which otherwise might not be done.

The method of instruction is patient, laborious and hence likely to be thorough. The

Religious Instruction

imparted by the Principal is *scrupulously unsectarian.* Devotional exercises are held in the chapel every morning before the duties of the day begin. The pupils attend Divine service on the Lord's day, either in the Moravian Church or in the Chapel of the Institution.

Calendar.

The scholastic year is divided into three Terms. The Christmas term opens after the midsummer vacation and closes in the third week of December; the Easter term closes the week before Easter; the summer term closes in the last week of June. There is a two-weeks' vacation at the close of the first and second terms respectively.

Foundation Day (October 2d) is annually observed.

* Among the many relics of the olden-time preserved in the "Archives" of the Seminary, illustrating the various stages of progress through which the Institution has passed since 1785, there is the spinet or virginal, on which lessons were given to the first pupil, in February of 1785. It is one of T. C. Meerbach's make, Gotha, 1769.

Expenses.

The necessary expense of the Scholastic year of three terms, is Two Hundred and Eighty Dollars. This includes Board, Washing, Tuition in all the English branches, Instruction in Latin, Choir Singing, the use of the Library, Blank-books, Stationery used for school purposes, use of Readers, Maps, Globes, Philosophical Apparatus and Chemicals, Medical Attendance from *the Physician of the house*, Special Lectures when given in the Seminary, Fuel, Lights, Baths, Pew Rents, the use of Table Furniture, as Knives, Forks and Spoons; also Table Napkins and Bedding.

There are additional charges for instruction in the optional branches.

Admission.

No applicants under eight or above nineteen years of age are admitted.

The well-known house of Francis Jordan & Sons (late Jordan & Bro.), of Philadelphia, has been Agent for the Seminary, as well as for Nazareth Hall, since 1793.

The following circular needs no explanation:

MORAVIAN SEMINARY FOR YOUNG LADIES.

Rev. Francis Wolle, *Principal*,
B. Van Kirk, M. A., *Vice Principal*.

Bethlehem, Pa., May, 1876.

Presuming that the Centennial attractions at Philadelphia will draw many of our former pupils near to their Alma Mater, we have planned a special gathering for the day of the closing of our School year. We hereby extend a cordial invitation to a Reunion *of the pupils of former days.*

The Meeting is proposed for Tuesday, the 27th day of June, *at three o'clock, P. M., in the Chapel of the Institution. The Entertainment is to take place at seven o'clock P. M., in the Moravian Church.*

As it is impossible to reach all our former students, please notify as many as you may believe interested. All shall be heartily welcome.

If you resolve to be present at the Reunion *please drop a card to*

Yours Truly and Respectfully,

Francis Wolle.

TABLE SHOWING THE NUMBER OF PUPILS

ADMITTED INTO THE MORAVIAN SEMINARY FOR YOUNG LADIES AT BETHLEHEM, IN THE SUCCESSIVE DECADES BETWEEN 1785 AND 1876.

Whence admitted.	1785 to 1790	1790 to 1800	1800 to 1810	1810 to 1820	1820 to 1830	1830 to 1840	1840 to 1850	1850 to 1860	1860 to 1870	1870 to 1876	Total.
Pennsylvania	11	122	99	145	159	188	275	477	740	540	2756
New York	29	89	85	150	120	155	107	264	361	271	1631
New Jersey	5	19	5	39	55	47	48	125	197	151	691
West Indies	9	19	18	9	9	12	13	3	1	3	96
Maryland	10	24	28	58	32	12	9	31	38	17	259
Rhode Island	2	8	15	1	7	.....	.....	.....	4	5	42
Ohio	1	3	7	8	2	.....	4	12	38	24	99
Connecticut	6	26	16	6	5	8	1	3	15	11	97
South Carolina	1	5	12	2	18	2	2	10	4	2	58
Massachusetts	.....	3	.....	4	.....	.....	1	1	9	7	25
Virginia	.....	6	55	35	23	13	23	25	19	5	204
Georgia	.....	4	32	10	20	5	2	16	18	6	113
Vermont	.....	1	.....	.....	.....	.....	.....	1	.....	.....	2
Delaware	.....	1	3	6	2	1	2	8	24	19	66
North Carolina	.....	2	9	.....	.....	2	6	6	4	.....	29
South America	.....	2	3	.....	.....	1	.....	1	.....	.....	7
District of Columbia	.....	.....	1	16	1	1	2	10	20	15	66
Kentucky	.....	.....	4	3	4	1	1	6	7	5	31
Canada	.....	.....	2	1	2	.....	.....	2	3	.....	10
Florida	.....	.....	.....	2	1	.....	3	2	1	.....	9
Tennessee	.....	.....	.....	1	.....	.....	12	20	31	29	93
Michigan	.....	.....	.....	1	1	1	.....	2	10	9	24
Louisiana	.....	.....	.....	1	.....	6	10	15	6	3	41
Alabama	.....	.....	.....	.....	6	6	2	9	4	3	30
England	.....	.....	.....	.....	2	.....	.....	.....	.....	1	3
Mississippi	.....	.....	.....	.....	6	5	10	2	2	4	29
Bermudas	.....	.....	.....	.....	.....	2	.. ..	.....	1	2	5
Missouri	.....	.....	.....	.....	.....	3	1	5	16	8	33
Illinois	.....	.....	.....	.....	.....	3	2	7	31	27	80
Arkansas	.....	.....	.....	.....	.....	.....	1	2	2	2	7
Texas	.....	.....	.....	.....	.....	.....	1	3	4	4	12
Maine	.....	.....	.....	.....	.....	.....	3	.....	1	3	7
Iowa	.....	.....	.....	.....	.....	.....	.....	5	15	17	37
Indiana	.....	.....	.....	.....	.....	.....	.....	16	24	4	44
California	.....	.....	.....	.....	.....	.....	.....	8	9	4	21
Central America	.....	.....	.....	.....	.....	.....	.....	1	3	.....	4
Wisconsin	.....	.....	.....	.....	.....	.....	.....	1	1	.....	2
Kansas	.....	.....	.....	.....	.....	.....	.....	1	.....	2	3
Sandwich Islands	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	1
Ireland	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	1
Indian Territory	.....	.....	.....	.....	.....	.....	.....	.....	10	.....	10
Mexico	.....	.....	.....	.....	.....	.....	.....	.....	3	2	5
Nova Scotia	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1
Oregon	.....	.....	.....	.....	.....	.....	.....	.....	2	2	4
Montana Territory	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	2
Colorado Territory	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1
West Virginia	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1
	74	334	394	498	475	474	541	1102	1679	1211	6782